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DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

L. C. Draper — "She wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing."

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—The Western Society for Psychical Research. The Theosophical Society's New Departure.

SECOND PAGE.—Strange Experiences and Wonderful Materializations. Aids to Earth-Bound Spirits. Foretold in Dreams.—How the Father's Iron Crown of Pain Descended to the Daughter. Spirit Communication. A Vision. "Atlantis."

THIRD PAGE.—Woman and the Household. Magazines for July Received. Book Reviews. Miscellaneous Advertisements.

FOURTH PAGE.—Victor Hugo the Spiritualist. Impious Falsehood.—"The Christian at Work" on Victor Hugo. Roll it Down! Inquirers and Inquiries. Mexican Journalists in Chicago. Camp Meeting. A Presbyterian Pellet. A Mystery Explained. General Items.

FIFTH PAGE.—"Mind Reading and Beyond." Medical Matters. Another Bunker Hill Day in Boston. A Mysterious Music Box. Spirit Music. Miscellaneous Advertisements.

SIXTH PAGE.—Two Conquerors. The Grandmother's Promise. Evolution and Practical Ethics. The Mind Cure. Trip to America. Notes from Ocean Bay. "The Black Lady." Endorsement of Mrs. E. L. Watson. Mrs. Maud E. Lord in New York and Brooklyn. Dr. Bowker Before the Secular Union of Kansas City. Medical Legislation—What the Doctors are After Now. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Encouragement. Warned of Death's Call. Miss Anna E. Carroll. Victor Hugo. Miscellaneous Advertisements.

EIGHTH PAGE.—A Mystery Explained.—A Warning to the Gullible. A Word of Caution. Inquiries and Inquiries. General News. Miscellaneous Advertisements.

THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

FIRST GENERAL MEETING,

Held at the Sherman House, Chicago, Tuesday, June 30th. Opening Address of the President, Dr. A. Reeves Jackson. Report of the Committee on the Division of Work to be Undertaken; Committees Formed for the Several Sections. List of Officers, Council and Members.

At a session of the Council of the Western Society for Psychical Research on the 23rd ult., it was decided to hold the first general meeting of the Society on Tuesday evening the 30th ult. The proprietor of the Sherman House having kindly placed the club-room of his hotel at the disposal of the Society for that evening, members were notified accordingly.

At the appointed hour the President, Dr. A. Reeves Jackson, called the meeting to order and delivered his opening address as follows:

PRESIDENT'S ADDRESS.

It is well known that from the earliest recorded history of our race, there have been reported from time to time phenomena of unusual character,—phenomena so different from those ordinarily observed as to be apparently inexplicable by any known physical laws. In their various forms these phenomena have been known as apparitions, mesmerism, mind-reading, clairvoyance, spiritualistic manifestations, etc. Credence in the reality of these alleged occurrences has been given or withheld according to the integrity and intelligence of the reporter, or the mental traits of the hearer. Usually, statements affirming their existence have been received with distrust and incredulity.

On February 20th, 1882, there was organized in London, England, a Society for Psychical Research, having for its object, chiefly, the investigation of these alleged phenomena, so widely known and so little understood.

Among its members appear the names of Prof. Henry Sidgwick, of Trinity College, Cambridge; Prof. W. F. Barrett, Royal College of Science, Dublin; Prof. Balfour Stewart, Owens College, Manchester; Prof. William Crookes; Rt. Rev. The Bishop of Carlisle; Rev. W. Stainton-Moses; Prof. Lord Rayleigh, and many others distinguished in science and letters.

The aim of the Society, as announced, was, "to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and an unimpassioned inquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated."

The work accomplished by the British Society has been so great in amount and of a character so important that it has infused a powerful stimulus into the mind of the general public, attracting attention to, and popularizing psychical study to an extent heretofore unknown.

As a further result of this widespread interest there was formed in Boston, Mass., in September, 1884, the American Society for Psychical Research having similar aims and objects to those of the English Society. Here, too, we discover among the list of officers and members the names of persons whose reputation for honesty of purpose and high scientific culture is widely known; as, Prof. Simon Newcomb, of Washington, D. C.; Profs. William James, and Asa Gray, of Cambridge; Prof. William B. Dwight, of Vassar; Dr. Henry P. Bowditch and Charles S. Minot, of Boston; Revs. Phillips Brooks and Minot J. Savage, of Boston; Prof. G. Stanley Hall, of Baltimore; Prof. George F. Barker, of Philadelphia, and many others not less eminent.

The Western Society has been founded for the purpose of aiding in, and forwarding the work already so successfully commenced by its predecessors. While among its membership may be found persons representing all phases of belief and disbelief concerning the subjects which it proposes to consider, by far the greater number are seekers after knowledge, who have no bias, who have reached no conclusion and who have accepted no explanation,—a fact which should afford a guaranty that, as a Society, it will enter upon its mission with a single desire to ascertain the truth,—so far, at least, as this may be attainable. In this honest attitude we present ourselves to the public, for recognition and support.

Individual efforts directed to the ascertainment or elucidation of psychical manifestations have rarely been conducted according to scientific methods, by competent trained observers, or wholly without prejudice, and they have consequently been unsatisfactory. While we do not claim for ourselves either as a Society or as individuals, any superior wisdom, or special qualifications for the work, we believe that in our union there will be a degree of strength, of systematic action, and of freedom from pre-judgment not otherwise attainable.

Inasmuch as the entire field of investigation which we propose cultivating is already covered by the work of the English and American Societies, the establishment of an additional Society may be thought unnecessary. In reference to this we desire to say that the field of research in question is of exceeding extent and richness; that, where the data upon which conclusions must be founded are of an obscure and uncertain character their number cannot be too large; that in the Western portion of our country especially, there has been developed during the past few years a very great interest in the subject, and that we shall be able to bring our investigations nearer to this large number of interested inquirers than would be otherwise possible.

Our work will comprise largely—at first, entirely—the collection, recording, and classification of facts; and, in this we ask the aid of all who feel that such work may be profitable. We desire, if possible, to learn the truth, whatever may be its bearing upon the subjects in question. In short we feel that we ought to *know* before we venture to say that we *believe*.

In order to prevent any possible misunderstanding it may be well to formally state that our object is purely and only what it purports to be, namely, scientific research in the psychical domain; and in no conceivable form an attack upon any theological dogma or religious belief.

Events of a startling and marvelous character, especially when isolated and sporadic, are apt to produce not only surprise but incredulity. The facts bearing upon the subjects which we intend to investigate are at present of this nature. We desire to bring them within the realm of classified learning provided they belong there.

There is unquestionably much truth that is not in obvious continuity with our present admitted knowledge. It would be presumptuous to think otherwise. All the facts in every department of science were once in this position, and without a niche to receive them until their number made classification possible.

We fully appreciate the discredit into which these occult subjects have fallen by reason of the charlatanism and trickery which have surrounded them. But we do not regard this as a reason why they should be permitted to remain in this humiliating position. While it is impossible to always fairly appreciate human motives, and to eliminate the possible elements of fraud and deceit; and while it is equally impossible to estimate the effects of unconscious temporary aberration of the senses—which might, perhaps, account for some alleged phenomena, consistently with the honesty of the witness or narrator—there yet remains a large number of reported events which have not as yet been satisfactorily explained on any entirely acceptable hypothesis.

It is generally conceded that these uncommon phenomena would possess scientific importance provided their reality could be established. Yet, with comparatively few exceptions scientifically educated persons throughout the world have not deigned to use necessary means to either prove or disprove their existence or their import. The scientific presumption is so strong against the possibility of thought-reading, clairvoyance, mesmerism and allied phenomena, that it has been regarded as puerile and a waste of time to engage in their investigation.

Not a few persons seem to consider the phenomena alluded to as supernatural—meaning thereby something outside of, and not amenable to the laws of physical science. Such a belief cannot be looked upon otherwise than as a pure assumption. The fact that some phenomena are of more frequent occurrence, and consequently more familiar to us than others, by no means warrants us in considering them more natural than others which may be so rare as possibly never even to have come within our own experience. On the contrary, it is reasonable to suppose that all observed facts are subject to law and order—however remote such law and order may be from our present knowledge.

The question in any case of honest inquiry should be, Is this a fact? If so, it must be in accord with other facts. All truth must be consistent with other truth.

It has been urged in reference to these unusual phenomena, that the testimony to their reality is more likely to be false than that the facts testified to should be true. This objection may be quite just, but whether it be so or not must depend largely upon the credibility and capacity of the witness in any given case. As a rule, those who deny the facts which it is our purpose to investigate, or the correctness of the conclusions which have been sometimes deduced from them, have done so without giving adequate thought or study to the subject. They have substantially taken the ground that no facts can exist of which they do not have knowledge; or, they assert a presumption against any facts which do not harmonize with those already systematized. If this stubborn refusal to accept a new discovery or idea had always prevailed the world's present stock of knowledge would be indeed meagre.

We trust that we fully realize the numerous difficulties that must surround our investigations; the many obstacles that must be overcome; the importance of guarding against both conscious and unconscious deception, within and without. But, with a determination to be honest and persevering in our search for the truth, we hope eventually to "prove all things and hold fast that which is good."

During the exchange of thought which followed the address, there was much earnest determination manifest to take hold of the work in a truly candid spirit and to pursue it with energy and perseverance.

The labor of the Society was divided into five sections, to-wit:

1. Committee on Thought-transference.
2. Committee on Hypnotism, Clairvoyance and Somnambulism.
3. Committee on Apparitions and Haunted Houses.
4. Committee on Physical Phenomena.
5. Committee on Psychopathy—under which head attention will be given to what is popularly known under the various names of Mind-Cure, Faith-Cure, Metaphysical treatment, Magnetic healing, etc.

Below is given a list of the names of the officers, and Council, together with that of members and associates to date. Everything indicates that the Society will be strong in numbers as soon as it is once fairly launched upon its work and known to the public.

OFFICERS AND COUNCIL FOR 1885.

President: A. Reeves Jackson, A. M., M. D.; Vice-Presidents: Rev. C. G. Trusdell, Prof. Rodney Welch, Chicago.

COUNCIL.

To hold office until January, 1886: Boerne Bettman, M. D., Rev. L. P. Mercer, Orville Peckham, Chicago; F. A. Nims, Muskegon, Mich.; Hon. J. B. Young, Marion, Iowa.

To hold office until January, 1887: Col. Jno. C. Bundy, A. Reeves Jackson, M. D., Hon. W. K. McAllister, Rev. H. W. Thomas, D. D., Col. A. N. Waterman, Chicago.

To hold office until January, 1888: Denison W. Chapman, Edward I. Galvin, Edwin J. Kuh, M. D., J. H. McVicker, Prof. Rodney Welch, Chicago.

Secretary and Treasurer: J. E. Woodhead.

MEMBERS AND ASSOCIATES.

(Residents of Chicago, where not otherwise specified.)

The Rt. Rev. Samuel Fallows.	R. N. Foster, M. D.
	L. J. Gage.
H. Furber, Jr.	Lella G. Bedell, M. D.
Mrs. L. F. Brockway.	Mrs. E. C. Dainty.
Francis W. Parker.	A. H. Dainty.
Charles G. Davis, M. D.	E. T. Cahill.
Henry Gerstley.	D. H. Lamberson.
Adam Miller, M. D.	E. Lathrop, M. D.
H. C. Hodges, Detroit.	Mrs. Mary E. Bundy.
Prof. Joseph Singer.	H. M. Lyman, M. D.
Geo. A. Shufeldt.	E. Reading, M. D.
Rev. T. E. Green.	Mrs. Julia N. Jackson.
Mrs. U. N. Gestefeld	Hon. James P. Root.
George Thompson.	H. D. Valin, M. D.
Prof. John Fraser.	C. I. Thatcher, M. D.
Chas. W. Holzhelmer.	Wm. Taylor.
Wm. Colebrooke.	D. A. Cashman, M. D.
W. M. Salter.	E. M. Reading, M. D.
W. H. Rand.	Alice B. Stockham, M.D.
Rev. Samuel Sale.	J. H. Plecker, M. D.
Mrs. Helen Stannard.	H. S. Perkins.
A. F. Cool.	H. C. Porter.
W. Fitzhugh Smith.	Frank L. Jervis.
Levi A. Eliel.	R. Pearsall Smith, of Philadelphia.
E. E. Crepin.	

It is a singular historical fact that the elegant soft hat of the Spaniard has remained the same from the earliest period to the present day, while among all other civilized nations a transformation in that article has taken place. Comfort in the wear seems to have given place at all times to fancy and the demands of fashion.

Experiments made in Paris show that the crocodile can bring its jaws together with the force of over 300 pounds.

For the Religio-Philosophical Journal.

The Theosophical Society's New Departure.

Reported Mortal Illness of Madame Blavatsky, and Genuine "Collapse of Koot Hoomi." The Coulombs and the Society for Psychical Research Revolutionize Theosophy.

BY WM. EMMETTE COLEMAN.

Recent advices from India give us full information concerning the important changes taking place in the Theosophical Society. From the May *Theosophist* we learn that Mme. Blavatsky is reported very ill; that her medical attendants pronounce her illness mortal and do not promise her one certain year more of life; that she has resigned her position of Corresponding Secretary of the Society, and with three friends has left India for Europe for needed quiet and change of climate,—her destination in Europe not having been yet decided upon; that if her health be sufficiently re-established she will then finish writing the "Secret Doctrine," the revised edition of "Isis unveiled;" and that Col. Olcott has formed an Executive Committee of the General Council of the Society, consisting of nine members, he being one and having only one vote with the rest for the direction of the affairs of the Society, instead of having the general control of affairs vested in him alone as heretofore. In addition to all this, under Col. Olcott's direction the Society has taken a "new departure" of great moment and of striking significance, which really and practically embodies the genuine "collapse of Koot Hoomi" and the cessation of the so-called occultic phenomena (or juggling tricks) upon which the fame and success of the Society has been till now so largely based. On April 17th last a special order was issued from the Adyar Headquarters to all the Presidents of branch societies, in which after stating that it is feared that many Theosophists believe that blind belief in psenomena is a prerequisite for membership in the Society, and that Theosophy is based upon such belief, the Presidents are requested to report before August 1st, 1885, the names of all members not willing to continue Theosophists with the above mistaken impression rectified and with the understanding that the Society's ideals and duties are as follows:

"1. To consider all men as brothers,—consequently to show tolerance and practice charity towards all, and actively endeavor to promote the well being of mankind.

"2. To promulgate truth and morality both by precept and example.

"To aid as far as possible in the revival of the Sanskrit language, and the recovery of its vast treasures of literature and science; to study and compare esoteric religious philosophies; and to promote scientific research after undiscovered or forgotten truths." The letter to the Presidents then adds: "The Society can never settle down upon its permanent foundation *until the sensational element is thoroughly eliminated*.....It has been reiterated numberless times that the Society has never pretended to be a school of teachers, nor to show any easier way towards the acquisition of spiritual knowledge than *is described in the most ancient books*." Attention is invited to the passages which I have italicized. The "sensational element" which is to be "thoroughly eliminated" is the phenomenal element. The phenomenal element is almost wholly contingent upon the existence of the Mahatmas, Koot Hoomi, and others, and their asserted possession of occult power. The phenomena said to occur through Mme. Blavatsky, if genuine are due to her possession of certain power developed in her under the tuition of the Mahatmas, whose agent and instrument she claimed to be. Eliminate the "phenomena" of occultism and you eliminate the Mahatmas,—a veritable "collapse of Koot Hoomi" ensues. The asserted existence of the Mahatmas is contingent upon the occurrence of certain phenomena. If the "sensational" phenomena cease what proof remains of the existence of the Mahatmas? Stop the phenomena and Koot Hoomi is practically dead.

The demise of Koot Hoomi is indicated also in the second passage above italicized, limiting the means of acquiring spiritual knowledge to those contained in "ancient books." It is a well-known fact that most of the peculiar theories of Theosophy as given to the world in Sinnett's "Esoteric Buddhism" and other works, are not derived from "ancient books," but claim to be the teachings of Koot Hoomi and other adepts of the present day. The major portion of the system of thought in "Esoteric Buddhism" and in the *Theosophist* cannot be found in "ancient books;" it is an offspring of the nineteenth century, and was never heard of in the world till within the last few years. It is widely different from the Buddhism of Gautama Buddha and his followers, both primitive and of modern times. It purports to be given to the world by Koot Hoomi, but there is little doubt that Madame Blavatsky is its author, formulator, and expounder in the guise of the mythical Koot Hoomi. As heretofore the *modern* Mahatmas and Madame Blavatsky have been the recognized authors of the "Secret Doctrine," it is evident that when the Society confines its means of acquisition of knowledge to those found in ancient books it practically ignores the present-day teachings of the Mahatmas henceforth; and thus in another way does the "collapse of Koot Hoomi" supervene. The doctrines of Koot Hoomi have been given to the world by and through phenomena; it is claimed that he taught them to Blavatsky and Sinnett in an occult or magical manner. If phenomena are to be ignored hereafter, then the doctrines cannot be any more expounded by the adepts in an occult or phenomenal manner; so both the phenomena and the philosophy of Koot Hoomi are now put in the back-ground.

A very potent reason why Koot Hoomi and the phenomena are to be tabooed in future is probably this: Madame Blavatsky has been the moving spirit in the production of all, or nearly all, the Koot Hoomi phenomena. Her absence in Europe precludes their production by her in India, and her illness will prevent her actively manipulating their production at a distance from her, even had she skilled assistants to manufacture them in India. The Coulombs have left her, and their exposure has doubtless sickened her with the business; so she will have no more of it. She and the Coulombs being the veritable Koot Hoomi, with their departure Koot Hoomi dies. *Exit Koot Hoomi.* Again, if it is true that the Madame is mortally ill, then, as with her demise the phenomena will cease (being mostly her juggling tricks) it is well for Col. Olcott to place the Society at once on a non-phenomenal basis, else its occupation would be gone. As Mme. B. has been the life principle, as it were, of the Society, the probabilities are that after her death it will soon dwindle and die. The objects of its existence, as now officially announced, are worthy, and if it could be conducted in the right manner, much good work might be done by this Society. I fear, though, that denuded of the "sensational element" and of Blavatsky's vigorous personal influence, it cannot be successfully continued.

In addition to the Coulombs' exposure, it seems that the Society for Psychical Research has aided in revolutionizing the Society. A Mr. Hodgson was commissioned to proceed to India and examine into the evidence pro and con regarding the purported phenomena of Occultism. Col. Olcott, prior to the issuance of Mr. Hodgson's report, but believing it to be unfavorable, has published a long circular letter, as if to ward off the blow as much as possible. In this letter Col. Olcott states that Mr. Hodgson's report will probably pronounce the phenomena fraudulent, and will reflect upon the character of individuals; that it will assert bad faith on the part of Blavatsky, and that her witnesses were dupes or accomplices; that Mr. H. has visited Bombay, seen the localities where some of the phenomena happened, and tried whether the mechanical surroundings supported the allegations of the Coulombs, and had examined the Blavatsky witnesses; and that he has found defects and discrepancies in the evidence of the Theosophists all round, and cracks in ceilings through which letters could be dropped and other physical surroundings favorable to the production of fraud. It is evident that, if Col. Olcott is convinced Mr. Hodgson's report will contain all this, the report itself will contain much more, and that proofs of the existence of fraud and of the general truth of the Coulombs' narrative will be fully contained therein.

STILL LATER NEWS.

Latest advices from India now indicate that Mme. Blavatsky's hurried departure from India was due to other cause than illness. It seems that General Morgan, one of her most ardent partizans, so bitterly attacked the Coulombs, that they brought suit against him, and Mme. Blavatsky was subpœnaed as a witness. The wily Madame, not daring to face a legal examination, skipped out of India, her friends announcing after her departure that her serious illness rendered the step absolutely necessary. Not long previously it had been announced that she had lain at the point of death, but "the Master" appeared in her chamber and bade her arise, and forthwith she was restored. As soon as she was subpœnaed, however, her mortal illness returned again, so it was claimed, and she fled incontinently from India, and is now in Paris. The Coulombs were much put out at her departure as they were anxious to get her in the witness-box and then bring out all the facts still in their possession.

Mr. Hodgson, the agent of the Psychical Research Society has arrived in England and made his report. He declares that all the Blavatsky phenomena are fraudulent; that there are no such people as the Mahatmas; that the letters purporting to come from them were all written by Blavatsky and Damodar; and that the letters of Blavatsky published by the Coulombs are genuine. His report, which will soon be published, thus confirms all my positions in the recent lengthy resume of the matter published in the JOURNAL. From careful analysis of the evidence I had become convinced that Damodar was Blavatsky's confederate and the writer of part, at least, of the Koot Hoomi letters, although the evidence against him was mostly inferential, not direct; and I am glad to learn that my conclusions have been verified. Some of the members of the Psychical Research Society were favorable to Theosophy, and were desirous that the existence of the Mahatmas might be established; but those most favorable to Blavatsky, those who were loth to give up their belief in the adepts, are now convinced of the fraud, and in the forthcoming report of the Society will do what they can to demonstrate the imposture to those still deluded. The great Blavatsky bubble is now effectually bursted!

Presidio of San Francisco, Cal.

Vegetarianism is making rapid strides in England. One restaurant keeper says he has supplied 1,500 poor women with vegetables at 6 cents a pound.

Strange Experiences and Wonderful Materializations.

Probably one of the most conscientious and best posted lady Spiritualists of Cincinnati is Mrs. A. G. W. Carter, widow of the late Judge Carter, who was himself among the foremost in the faith. When questioned regarding her experience, she replied that it was impossible for her to tell all she knew, as it would fill a volume, and she positively objected to newspaper notoriety. Questioning, however, elicited the following story of how she came to embrace the faith:

"Many years ago I lived in the East. My parents were strict Baptists, and sought to raise their children as such. My oldest brother, however, was an infidel, and ridiculed the idea of the soul existing after death. About this time the Fox sisters (one of them, Katie, now Mrs. Underhill, being the author of the recent great work on Spiritualism, "The Missing Link"), then in their 16th and 18th years, and the founders of the faith, were giving entertainments in our town, and my infidel brother determined to go.

CONVINCING AN INFIDEL BROTHER.

I concluded to go with him as a precaution. I did not want him to give vent to his infidel ideas. The sisters passed about the circle, and each was given an opportunity to ask for news from the Spirit-world. When his turn came my brother asked if there was any one who knew him. Three raps informed him "yes." Would he tell his name. "Yes." And the name of our young brother and the circumstances of his death were spelled out. He had fallen on the ice and injured his head, from the effects of which he died. We were comparative strangers there, and no one knew of our brother's death, but it was related just as it had occurred. We were convinced. My brother's wife also embraced the faith. One evening she said: "If there is anything in this faith we surely are able to have our own rappings at home here," and we gathered about the table, and she asked the questions. They were answered, and she developed into a powerful medium. When my brother died he promised to return, and he did.

A HOME CIRCLE.

"Every evening his little boys would sit at the table and communicate with their father, and he would tell them wherein they had done wrong during the day. They keep it up to this day. One of the children always insisted on having an extra chair at the table beside him for the beautiful little boy, who played with him, yet who was invisible to all save him. Thus did I become a Spiritualist.

"My husband, who died Feb. 21th last, has often said: 'Oh, that I could leave this old body for a new one!' Yes, the faith is that the so-called death is an exchange of an old house for a new one.

"Why, I had a Gypsy experience in New York State that will fill a volume, which I propose publishing some day. I will not tell it now, for people will think it a fairy tale."

"Mr. Joseph Kinsey," continued Mrs. Carter, "has become one of the most wonderful mediums of the day, and the wonderful things that have occurred at the private séances held by Mr. and Mrs. Kinsey, Dr. and Mrs. Jackson, and my husband and myself in the past four years would set us before the public as crazy people if we made them public.

A WONDERFUL BOY.

"There is a boy in this city, about sixteen, named Walters, who promises to be one of the most powerful mediums of the day. He is a slate writer, and catches long sentences and pictures on his slate. He is conscientious, and will not go among the rich for money, but serves the poor free of charge. His materialization of what the spirits write on the wall and in the air is wonderful. My husband was a Spiritualist long before we were married, and he has made many sacrifices for his faith; been characterized as a crank, which he endured with fortitude."

A TENDER MEMORY.

Mr. Bolly Lewis, the well-known and popular clerk of the Gibson House, can be classed among the staunchest disciples of Spiritualism in the city. He says:

"The mysteries of the faith are hard to get at, and I have never probed it. I embraced the faith through my deceased wife, who was a life-long believer, and the subject is so firmly linked with her memory that I would prefer to decline giving any of my experience to the public. There are mediums of different phases, though I know of no especially distinguished one in Cincinnati. I do not attend séances, as a rule, but hold Mrs. Cooper, of Louisville, in high esteem as an independent slate writer. Among the prominent Spiritualists of my acquaintance are Dr. Wolfe, of 146 Smith St., who is the author of a very interesting and enlightening work on Spiritualism; also Messrs. Ben Hopkins, Jos. Kinsey, Jos. Megrue, Henry Von Puhl, Judge Tilden and others.

A DOCTOR WHO SUCCUMBS.

Dr. A. Zipperlen, of 23 Webster St., relates a very interesting story of his experience as a Spiritualist:

"In 1858 I had under my treatment, a young girl who was a powerful clairvoyant. She talked Spiritualism to me, and finally after I had treated her physically, and she had treated me spiritually for two years, I was a confirmed believer in Spiritualism, and nothing can ever shake my faith. She convinced me by communicating with a friend of mine who had died 20 years ago in the old country, before I had come to this country, and of which no one knew, thus convincing me beyond a doubt of an existence after death. I had never examined the phenomena of slate writing, until the death of my son in 1881, and until then regarded it as trickery. But several months after his death I was induced to visit Mrs. Laura Carter, a very successful slate writer, whose slate writing startled me, and every week thereafter I visited her with some member of my family, and communicated with my son in the Spirit-world, each time experiencing new tests. Spiritualism in this city is growing rapidly, and to-day there are

FULLY 15,000 BELIEVERS

in Cincinnati. The increase is due to the curiosity of many who are attracted to séances from hearing of the wonderful results accomplished. If a person attends a séance in a perfectly passive frame of mind he can have communication with a spirit friend, but if he is very anxious to hear from them they will fail to respond. Joseph Swernberger is a man who has made a large number of converts in this city, especially among the Catholics, who embrace both faiths. One of the most powerful mediums with whom I have been intimate was Jesse Shepard, ...I attended séances with him for a long time. He would sit and play the piano while the spirits would converse. We always commence our séances with a religious song. At one of our meetings Judge Carter, deceased, cried out

'THEY ARE TAKING OFF MY SHOES!'

And when the lights were turned up later, and the door unlocked, the shoes were found in the hall outside. Frequently a guitar would rise from its place on the floor and float about the room, playing delicious music, occasionally resting on some one's lap. A small harp that Mr. Shepard kept in his room was also used. Once the harp rested on my lap, and I asked a spirit friend to play "Home, Sweet Home!" It complied. When out of tune, you can hear the instrument being tuned in the air. The best test of the reality of Spiritualism occurred to me at one of Mr. Shepard's séances. I have on my finger here a plain gold ring, which you see, and which it is impossible to remove. It is my mother's engagement ring, and has been on that finger twenty years. At this séance a spirit called my attention to the ring and repeated the circumstances, date of the engagement, and my mother's maiden name which was engraved inside. When the spirit said my mother's name was Caroline, I corrected it, insisting it was Charlotte, but the spirit persisted in its being Caroline. I became skeptical, but on returning, I looked at some old family records, and found her name was Caroline, and

THE SPIRITS WERE RIGHT.

"Of course, I believe my mother was standing by and gave the information. I think Mrs. Annie Cooper, of Louisville, is one of the finest materializing, trumpet and slate writing mediums I have ever met. Other mediums of note are Mrs. Faulkner, Mrs. Laura Carter, Mrs. Lizzie Green, of Aurora, Mrs. Robinson, Mrs. Siering and others."

"What is a trumpet communication?"

"We form in a circle in a darkened room, with the medium on one end of the circle. A tin trumpet, about three feet long, six inches in diameter at the base and half an inch at the point, is placed on a chair in the middle, and when a spirit desires to communicate with one in the circle the trumpet floats over and lightly touches such person on the head and speaks to him in whatever languages the listener understands. Sometimes the spirit speaks in the tone of voice as when on earth; sometimes shouts, and again whispers. My mother once appeared before me in one of Mrs. Faulkner's cabinet séances and grasped my hand, after presenting me with a rose which I preserve to this day."

EXPERIENCE OF AN EDITRESS.

Mrs. Annie Laurie Quinby, editress of the *Ægis*, says:

"My first understanding of Spiritualism in a scientific light was in New Orleans at the age of 22, when spirit rappings first transpired, and I soon became a medium. We had table rappings first, and from that developed clairvoyance. When I became a clairvoyant I told a great many things which actually occurred. One incident is fresh in my memory now. My brother once sent me a lady and her child to board in the South, and while seated about the supper table the first morning after their arrival the figure of a man appeared on my right, and pointing to the child said nothing could save it from death within the next few days. The child did not appear sick, but six days later died from spasms.

"Another time I saw a lovely child in a beautiful, transparent country, who told me her age, circumstances of her death, relatives, etc., and sent a communication to its mother in a beautiful verse. When I related the circumstance a moment later, a lady who was present declared it to be her lost child.

"Yes, I think Spiritualism is a beautiful philosophy.

"I have been instrumental in exposing several frauds—alleged spiritual mediums.

"I do not accept pay for my services, nor do I practice clairvoyance at all. My time is entirely occupied in restoring woman to her proper position in society."

CONSORTS ONLY WITH THE LEVEL-HEADED.

Judge M. H. Tilden says:

"I began to inquire into the mysteries of Spiritualism in 1850, but have kept studiously aloof from all save the most level-headed in order to keep myself level-headed—retain my individuality, as it were. I do this from the firm conviction that at least two-thirds of those who launch into Spiritualism become crazy on the subject. When I began to investigate I was too much of an atheist for a young man, and had strong convictions against Spiritualism, but was so favorably impressed with what I saw and heard that I have since coupled Spiritualism with the old and new philosophies and metaphysics, and I have been brought into the belief that there does exist a future, but unknowable realm. I am no Spiritualist, in the common acceptance of the term, but am only an investigator yet. I really think that there are more men in the civilized world who think as I do—that spiritual manifestations do occur, as the history of the world will prove—than there are Protestants and Catholics. There is no organization of Spiritualists in Cincinnati, but Mr. Kinsey is probably recognized as the head of the belief here.

A VERY CONVINCING INCIDENT.

"I do not attend séances. There was one incident in my life which is to me convincing beyond a doubt:

"When I was on the Superior bench I was an intimate friend of Judge Minor. One Saturday evening the Judge and I were talking over the subject, and it was agreed between us that whichever one of us died first he was to appear before the other and inform him whether or not Spiritualism is a fact or a myth. Next day I left the city, and a couple of days after I went to Chicago. At the breakfast table of the Palmer House, a couple of days later, my son informed me that a celebrated medium, Mrs. Hollis, was in the hotel. I called on her. Her method of communication was in a darkened room. She was seated in one corner, and my son and I were seated near the middle of the room. Suddenly a voice in the corner directly opposite to that in which the medium sat, said 'Some one wishes to converse with Judge Tilden.' Now, the medium did not know my name, and the papers had not arrived yet. I asked who it was. A moment later a voice entirely different, but strikingly familiar, said:

JUDGE MINOR APPEARS.

'Good morning, Judge. You see I was the first to come here.' 'I don't understand you,' I replied, forgetting the arrangement I had made with my old friend. He then repeated our agreement to come back, adding, 'and I am glad to be afforded the opportunity of keeping my promise, and informing you at the same time that Spiritualism is a truth,' and then proceeded to explain: 'The day after you left the city, I went to Washington and returned in a day or two. This morning I took the car to Plum St. as usual, and a moment after I got off, was prostrated with a stroke of apoplexy, and died a few minutes later.' This is only one of the thousand incidents illustrative of the truth of Spiritualism which has come under my immediate observation."

A STORY OF PERSECUTION.

D. M. White, real estate agent at Court and Walnut, says:

"I was a practicing physician with a splendid practice, and a prominent member of the Methodist church, when I began my investigations of Spiritualism in 1852; but when it became known that I really believed in spiritual manifestations I was requested to either denounce Spiritualism or resign from the church. I was residing in a small town, and so firm were my convictions that I retired from the church. My practice began to leave me, until I soon found I must adopt some other means of gaining a livelihood. I entered into my investigations through curiosity, and, notwithstanding my skepticism, was soon converted to a full belief in the powers of spirits. I firmly believe in materialization, for I have witnessed it.

CONFIRMED BY SCIENCE.

"Some of the scientists of the world have decided that Spiritualism is a fact and no trick, though unscrupulous persons put their powers to improper use. I have no more doubt of a future life than I have of this, nor of my ability to return in spirit and body to this earth. There is no death, merely a shaking off of the flesh. No true Spiritualist fears death. N. F. Meader, Judge Tilden and W. R. Morris are among the pioneers of modern Spiritualism, and were instrumental in bringing the Fox girls here for the first time. It is estimated that there are 11,000,000 Spiritualists in the United States. All the palaces of the crowned heads of Europe entertain mediums, and are in many instances firm believers in Spiritualism. Perhaps you have heard of ex-Senator

BEN. F. WADE'S EXPERIENCE.

"He was sitting in his office in West Jefferson one day, when his wife entered and asked when he would be ready to go to dinner. He replied, 'presently.' While waiting for him she picked up a pencil. Suddenly her hand began to move, while the pencil scratched rapidly away. The writing read: 'Washington, D. C.—Ben. F. Wade: I died last night at 10 o'clock, Stevens.' 'What Stevens?' Mr. Wade asked. 'Thad Stevens,' wrote the pencil. Sure enough, the papers arrived that evening with the information of Thad Steven's death at 10 o'clock the night before."

A REAL ESTATE MAN'S METAPHYSICS.

W. B. Sheppard, real estate dealer at Court and Walnut, says:

"I think Spiritualism is growing rapidly, though not obviously, as it were. There is a large growing liberality in the pulpit in favor of Spiritualism. I meet persons every day who are investigating the subject, and know hundreds of church members who are strong Spiritualists. I was converted to the belief after witnessing manifestations of the work of disembodied spirits which it would require days to relate. Why, let us reason the matter. The body is moved by will; and the will comes from the mind, and the mind is the soul or spirit. Now, the body can not be consumed or destroyed—it always exists in some form. It merely undergoes chemical dissolution. Now, if the soul or spirit has the power to move a body, is it not as reasonable to believe that the same spirit has the power to move articles of furniture?"—*Cincinnati, O., Evening Post.*

Aids to Earth-bound Spirits.

Through the Mediumship of Mrs. H. A. Whittier, of Boston—Prepared for the Religio-Philosophical Journal from a Record of the Séances, by Herman Snow.

No. 6.

THE EARTH BOUND PROFESSOR.

After becoming fixed, somewhat more deeply than usual, in her abnormal condition, Mrs. W. said: "I see myself standing directly before myself, one of my personalities being in the chair, and the other standing a little way in front of it. The last named seems to be the center of my intelligence, though with something like a telephonic connection I still use the physical organs of the other for speaking. My spirit guide stands by my side, and tells me that he is going to take me with him to a distance; it is somewhere in Connecticut that he says we are going. But before we leave, a spirit of advanced years while in the earthly life—a grandfather of mine it proves to be—is placed in close connection with the body-form in the chair as a sort of guard, and retaining force whilst my spirit self is away at a distance. Now we move onward easily and rapidly, over various scenes of earthly life and activity; I note especially a large river with steamboats and sailing craft upon it. At length we reach the special destination of our journey; it is a place where there are large buildings used for educational purposes; I think that there is a college or university here, of long standing, as I feel influences—not altogether pleasant—of many generations, who have passed through this kind of life. A narrow, creed-bound theology has been at work here, the influences of which still linger. But the natural scenery of the surroundings, is of a very lovely and attractive character.

"We now go down toward the water where some kind of a steamer is just leaving the wharf; and soon a small, but very neat and clean yacht, with but one mast, is seen following in the same direction. Now it gets into the wake of the steamer and is tossed about in rather a risky manner. I feel troubled about it. I do not see clearly how, and by whom this yacht is managed; but I think that there are only two persons on board.... There, it has capsized! And now I see one of the men clinging to the part still above the water; but this only for a brief space when he suddenly falls backward and disappears beneath the surface. I think that some kind of a convulsion must have seized him, so suddenly did he lose his hold. The accident does not seem to have been seen from the steamer, as its course is continued without interruption. But from the shore, all has been seen, and many boats at once put out for a rescue. It is too late, however, as the man is sinking for the last time when the first boat reaches the locality. But very promptly, a grappling-iron apparatus is rigged and so successfully used that almost immediately the body is secured and drawn into the boat. The drowned man seems to have been about 26 years of age; was tall, with light hair and complexion, and well dressed. The name, as given me, is Russel, the son of a Dr. Charles Russel. I now see them making efforts to resuscitate the drowned man, but without success.

"In due process of time, the father of the young man arrives, and suitable measures are taken to have the body conveyed to its burial place which is seen to be a beautiful cemetery in an easterly direction, where others of the family have been buried, though this is not near the present home residence."

HELD IN SLAVISH BONDS.

Now came in what seemed to be the especial object of our séance, what had thus far been given, having been a retrospective vision of the leading events attending the departure of our subject from the physical body. This was about twelve years ago, and it was seen that all this while the young man had been lingering in his spirit form, amid the books and collegiate exercises of his former life, having for a long time been unconscious that he had passed through what was called death. He had been a person of large intellectual attainments, being a professor or teacher of mathematics in the institution of learning with which he was connected. But his activities had been so exclusively of a purely intellectual kind, that no available conception of a life beyond that of the physical body, had ever found a lodgment with him. Hence when loosed from the bodily organism, he did not gravitate toward the region of spirit life, but was held in slavish bondage to his old earthly surroundings. He would still haunt the libraries and recitation rooms, in utter unconsciousness that to others he was now invisible, and it was with a mute and painful surprise that—especially in his earlier experiences of the kind—he found his presence coolly ignored by his former companions and co-workers. Indeed, he was sometimes plainly told—by spirits really, though at the time they seemed to be persons in the body—that his presence was no longer needed there. This seemed very strange to him, as he had always been regarded as an able and successful teacher.

CONVINCED OF HIS CONDITION.

Such was the condition of this spirit man, when he was at length reached by the earnest efforts of our experienced band of workers. Then, at a favorable moment, a thought of something higher and brighter was made to find a lodgment within the dry mentality of this mistaken life, and he was inspired to look upward. At length he was led away from the old scenes of his bookish captivity into scenes fitted to give a redeeming tendency to his darkened life. The processes made use of in this work were, in their leading features, minutely described by the seer, but I shall not attempt to give them here in full. During the closing part of the effort, this spirit-professor seemed to be brought within the near surroundings of our séance-room and here some of the more interesting experiments were made. At first, the effect of spirit-music was tried upon him, but no capacity or taste for that did he seem to have. But the final and successful effort consisted in this: Through some psychological process a transcript of the favorite scenes of his boyhood was made to pass before his mental vision. To himself, he seemed to be sitting in solitary meditation under a tree in the old orchard of his native home. Here his purely intellectual hardness begins to soften, and the finer intuitive and affectional capacities to unfold. Gradually, he is made to understand the great mistake of his life, and to deeply feel that there are other important regions of his nature to be explored and called into activity before he can be lifted up into the higher regions of light and joy. As yet, he is but as a child in these departments of his being; of this he now seems to be fully conscious, and manifests a natural and sincere gratitude toward all the agencies of his enlightenment and deliverance.

On coming out of her abnormal condition, it appeared that, during the entire hour or more of our séance, Mrs. W. had been in a state of profound unconsciousness so far as earthly externalities were concerned. She thought at first, that she had been in a natural sleep, and was much astonished when told of the substance of what had taken place.

Foretold in Dreams.

How the Father's Iron Crown of Pain Descended to the Daughter.

Galan relates the case of a patient who dreamed that one of his legs had been turned into stone, says the St. Louis *Globe-Democrat*. He was shortly afterwards paralyzed in the same member. Macario dreamed that he had a severe pain in his throat. When he awoke he was well, but during the day he had an attack of quinsy. Forbes Winslow relates a case in which, before an attack of apoplexy, the patient thought in his dreams that he was being scalped by Indians. Hammond relates the case of a lady who had an attack of epilepsy, preceded by the following singular dreams:

"She had gone to bed feeling somewhat fatigued with the labors of the day, which had consisted in attending three or four morning receptions, winding up with a dinner party. She had scarcely fallen asleep when she dreamed that an old man clothed in black approached, holding an iron crown of great weight in his hands. As he came nearer she perceived that it was her father, who had been dead several years, but whose features she distinctly recollected. Holding the crown at arm's length he said: 'My daughter, during my life time I was forced to wear this crown; death relieved me of the burden, but it now descends to you.' Saying which he placed the crown on her head and disappeared gradually from her sight. Immediately she felt a great weight and an intense feeling of constriction in her head. To add to her distress she imagined that the rim of the crown was studded on the inside with sharp points which wounded her forehead so that the blood streamed down her face. She awoke with agitation, excited, but felt nothing. Looking at the clock on the mantle piece, she found she had been in bed exactly thirty-five minutes. She returned to bed and again fell asleep, but was again awakened by a similar dream. This time the apparition reproached her for not being willing to wear the crown. She had been in bed this last time over three hours before waking. Again she fell asleep, and again at broad daylight she was awakened by a light dream. She now got up, took a bath, and proceeded to dress herself with her maid's assistance. Recalling the particulars of her dream, she recollected that she had heard her father say one day that in his youth, while being in England, his native country, he had been subject to epileptic convulsions consequent on a fall from a tree, and that he had been cured by having the operation of trephining performed by a distinguished London surgeon. Though by no means superstitious, the dreams made a deep impression upon her, and her sister, entering the room at the time, she proceeded to detail them to her. While thus engaged she suddenly gave a loud scream, became unconscious, and fell to the floor in a true epileptic convulsion. This paroxysm was not a severe one. It was followed in about a week by another, and, strange to say, this was preceded, as the other, by the dream of her father placing an iron crown on her head and of pain being thereby produced. Since then several months have elapsed, and she has had no other attack."

A citizen of Utica, N. Y., believes that he has discovered the lost secret of making violins that probably originated in England in the twelfth century, and which has immortalized the names of Amatis at Brescha, Stradivari and the Guarneris at Cremona, and Steiner in the Tyrol. He has made sixteen violins and over two hundred experiments, and can now construct a violin with the tones of a flute or any other that may be desired. He discards all former theories that attribute the excellence of old instruments to the lacquer, varnish, singing wood, etc., and finds that scientific principles and sound wood are the basis of all perfect instruments. A prominent manufacturer has already offered him $10,000 for the secret, but he is not quite ready to sell it.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of medial power, experiments in thought-transference, and manifestations of supernormal mental action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood.

Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor, or an invitation extended for others to reply.

Spirit Communication.

To the Editor of the Religio-Philosophical Journal:

A few years since I was sitting alone in my own home, when my hand began to prickle (that is the sensation I always have in it when some spirit is trying to write). I laid down my sewing, took paper and pencil, when this communication was written through my hand:

"My name is Sarah J. Canney. I died of quick consumption in South Franklin, Mass. I took a severe cold and never got over it. Life was very sweet to me, for when I passed on I was only sixteen years old, and everything in your world seemed bright and beautiful. I was my dear father's and mother's only daughter. I was much interested in my school studies, and didn't want to die, but before the time came that I had to go I became reconciled, although I hated to leave my parents. At times during my short sickness I saw forms moving about in my room, and once recognized the face of one of my old school friends, who had died several months before, and with that recognition came the pleasing knowledge that those whom we called dead were not dead, but still lived; and when I felt this to be true, I seemed to lose all fear of death. Since my own passage to the other side I have found that my existence on earth was only the beginning of life, and I know that the parting from my loved ones will only be short. After I came to consciousness I found many standing around me whom I knew were dead. At first I thought I was still upon earth and was seeing them all plainer than I had ever seen them about my bed; but soon I realized that I, too, was what is called dead. Then came the wish to return to earth and see what my dear ones were doing. I saw my poor body lying in my home, with friends weeping about it, and I longed to let them know that I was not dead, but found I had not the power to make myself known to them. I lingered until they consigned the earth-form to the grave, and saw loving schoolmates and friends scatter flowers above my last resting place; but I had no wish to return to dwell again upon the earth, for the home I have here is so much more beautiful, and I find I can continue here the studies I so loved, much better than I could upon earth. After a time, when I have perfected myself in the law of spirit control, I shall try to influence my dear father and mother to go to Boston and visit Mrs. Jennie Potter. I think I can satisfy them that their daughter is still living, though they may be unable to see her, which I know will comfort them."

I have never made any effort to verify this communication and do not yet know whether such a person ever lived in the place named, but I have found scores of such communications to be truthful, and do not doubt that this is also correct. CLARA A. ROBINSON.

3250 Prairie Ave., Chicago, Ill.

A Vision.

To the Editor of the Religio-Philosophical Journal:

I have been a steadfast friend and constant reader of the JOURNAL for some years, believing that it is the sincere champion of pure and unadulterated Spiritualism. Knowing how natural it is for each subscriber to wait for the others in complying with your request for incidents in their personal experience, I herewith contribute one among many of mine. It was during the autumn of 1873, when yellow fever was raging in our city, and numbers were falling daily, that I was called to see a friend who had been stricken. When I arrived at his bed-side, I found him sinking rapidly; I held his hand in mine until the spirit left the body, when, with assistance, I prepared the remains for burial. A few minutes before he died, his wife was removed from the house; before leaving she requested permission to view the remains in the morning. To gratify this desire, I volunteered to remain all night with the body, and try to preserve the features. I remained alone in the house, and every hour applied to the face cloths saturated with a solution of bromo-chloralum. About midnight, I reclined upon the sofa, feeling much exhausted, for I had been constantly with the sick and dying for weeks. I fell asleep; how long I remained so I do not know, but when I awoke a feeling of hallowed quiet possessed me. Scarcely realizing where I was, I rubbed my eyes, and on opening them, beheld above me, my sainted mother, with her hands extended in the attitude of blessing. I then began to be aware of my position, and the purpose of my being alone with the corpse. I had not thought of my mother for days, but she was as palpable to my sight as one person can be to another. I believe she was with me as a ministering spirit, and knowing the duty devolving upon me, awoke me, for when I went to the body, discoloration had set in, and the cloths were dry. WM. C. PIGGOTT.

Shreveport, La., June 18, 1885.

"Atlantis."

Scientists now generally agree that the "Atlantis" of the ancients was an island of continental dimensions between the West Indies and the west coast of Africa, now buried beneath the waters of the Pacific Ocean. Gigantic sculptured figures are still to be seen upon Easter Island, evidently the work of a different race than that which now inhabits the island, and one much more numerous, since the works referred to are on too large a scale to have been constructed except by many hands. The hieroglyphic tablets of wood discovered upon Easter Island are the only instance of a written language in Oceanica. The Governments of France, Germany and the United States are now investigating and exploring this island.

Michigan has, by actual count, over five hundred small inland lakes.

Horsford's Acid Phosphate.

IN LIVER AND KIDNEY TROUBLES.

Dr. O. G. CILLEY, Boston, says: "I have used it with the most remarkable success in dyspepsia, and derangement of the liver and kidneys."

Woman and the Household.

BY HESTER M. POOLE.
[106 West 29th Street, New York.]

HE SENDETH SUN.

He sendeth sun, he sendeth shower,
Alike they're needful to the flower;
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father! thy will, not mine, be done.

Can loving children e'er reprove
With murmurs whom they trust and love?
Oh, Father! I would ever be
A trusting, loving child, to thee,
As comes to me or cloud or sun,
Father! thy will, not mine, be done.

Oh! ne'er will I at life repine;
Enough that thou hast made it mine,
Where falls the shadow, cold, of death
I yet will sing with parting breath
As comes to me or shade or sun,
Father! thy will, not mine, be done.
—*Sarah Flower Adams.*

THE FARMER'S WIFE.

In a trip last summer through Eastern New York and some portions of New England, I had good opportunities to estimate the changes which have taken place during the last twenty years, and I am rejoiced to see that they are, in some respects, full of hopefulness for the farmer's wife.

The country housekeeper has laid upon her shoulders onerous burdens, though they are lighter by far than when I was a child. Cheese factories, creameries and refrigerators have come to her relief; among the hills of Vermont and New Hampshire is very little spinning and no weaving. Science has kept pace with necessity, and it must do still more—co-operative laundries and bakeries will be in order before long, especially in districts which are thickly settled.

I find the country woman of to-day to be less strong than her predecessor, owing to various causes. The overworked mothers of the last generation robbed their children of a rightful inheritance of strength, and it has not been supplemented by the more hygienic habits of towns and cities. Hot, soda-raised biscuits, dough-nuts and griddle cakes steam upon the breakfast and dinner table, and pie is an institution as firmly estabished as the Westminster catechism. I have seen it on the table three times a day in both these States, though not in many cases. The pork-barrel survives also, with little hope of being displaced. Yet in some cases where I have recommended the use of oatmeal and pearled wheat in its place, it has been objected that "such stuff is too much trouble to cook!"

The farmer's wife stays in the house from one year to another; she has a dislike of "gad-abouts." With a horror of flies, her windows are kept closed, and the air, even in the beautiful summer time, reeks with heaviness. The parlor is musty and close, and all the front part of the house is as lifeless as though it were a thousand miles away from the kitchen, where the family eat and sit, so that "mother" may not have the trouble of keeping the sitting room in order. For the overworked woman has all she can do, through scarcity of help and many cares.

I have described the class of farmers who live away from railroad and out of the progressive currents of life. Such people are conservative by nature and habit, and few progressive papers are taken among them. I am glad to know that some of them date from hearing a lecture by Mrs. Livermore or Frances Willard, as an era in their lives. They would be amenable to the influence of modern thought, if they were not so far away from its great reservoirs.

HOUSEHOLD TOIL.

In the isolated household woman's toil must be excessive, as long as all the work is done under one roof. The preparation of food, the care of household articles, equals, and in many cases exceeds, the labor expended in their production. But the housekeeper's work, apparently, has no other result than a sense of comfort if it be well done. But this column has already been filled with my views of the subject.

The statistics of lunatic asylums show that from farmer's wives are found the largest per centage of those whose light of reason has been quenched in terrible and hopeless darkness. Constant fatigue, monotony, the want of society with its social stimulus, the hopelessness of any change of routine, all these prove too much for the nervous system, and the poor brain gives way. A leading agricultural paper declares that, "the farmer's wife is expected to do the work of three or four women, with very imperfect facilities often, for doing the work of one. She must be cook, and provide three hearty meals each day. She is laundry-maid, dairy-maid, kitchen-girl, mother, wife, nurse, sempstress, she raises pigs, calves and poultry, and, in a pinch, helps in the garden or field, and whoever knew a farmer's wife to sit down in the middle of the day to rest an hour! Yet every hired man claims this as his right."

Such lives do not conduce to help "the dignity of labor." Every proud, ambitious girl instinctively turns from the prospect of spending the years which stretch so bright before her, in the country.

THE CONSEQUENCES.

As soon as she can, she goes into a mill or factory, or gets employment in some large town, working nearer and nearer to the great city, which draws all weak craft into it like a maelstrom. Riding with a physician in a New England town, which is almost deserted by young people (a man who has watched the course of things for a quarter of a century), he said:

"They go untrained and unfortified by experience to some city, and hang on its edges until they get something to do. No matter what wages they get, all goes for cheap finery, and at the end of the year they have nothing but poor clothes, flashy jewelry and love of excitement and change. You can surmise what becomes of them; they marry their equals and are poor all their lives, or they swell the army of the ruined. And all this while domestic help is growing more scarce and dear, and our wives are made slaves to manual labor. How shall these evils be corrected?"

I could only reply, "The habits of the household must be a good deal revolutionized, first, woman's work must be estimated at its true importance. Women who are independent will make improvements and inventions for the saving of labor; bread making and washing will be taken out of the home, and done more economically in central establishments, and cooking must be simplified. The next generation will be healthier than this, for the influence of hygiene is slowly extending to remote farm houses, which are the last to feel any amelioration in woman's condition. She will have a broader horizon, and the hard, lonely, flinty life will be softened and sweetened in a thousand subtle ways. You graft your trees with better fruit and prepare a proper soil; you surround your blooded horses and cattle with the proper conditions for their development. But you let the human soul, with all its needs and longings, starve and shrivel for want of some nutrition for heart and soul. Man shall not live by bread alone, woman still less. She requires means of growth, companionship, courage. She needs something to call her out of the house, upon the breezy hills; to bathe in God's free sunlight, to feed upon nature's inspiring food. And no civilization can be lasting which does not afford incentives to the fullest and freest expansion of every heaven-implanted faculty."

"I believe you are right," was his rejoinder, "I have noticed that some of the brightest girls whom I have known, have settled into faded and spiritless drudges, after becoming farmer's wives. Now country life should be the healthiest and most hopeful of any in which men and women can be placed. I see there is a great lack of cheerful variety, in most of our country places. But I confess I do not see how it can be helped."

"Necessity will help it," I replied, "Woman physicians on the one hand and experts in psychology on the other, will talk and write upon this subject, until a change in thought and habit will be the result. Women will then no more make their bread and do their washing than men make their own coats and trowsers. And by that time woman's intuition will be the complement of man's reason."

Magazines for July Received.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) The first article in "The Popular Science Monthly" for July, is on A Great Winter Sanitarium for the American Continent, by Dr. Frankland, and is the result of his comparative study of the subject as observed in the Engadine of the Swiss Alps and the Yellowstone region. Recent Progress in Aerial Navigation, by Prof. W. Le Conte Stevens, will be read with extreme interest. Railroads, Telegraphs and Civilization, by Prof. Herzog, gives an original handling of a mighty problem. Diet in Relation to Age and Activity, by Sir Henry Thompson, is an especially valuable article by an authority. On Leaves, by Sir John Lubbock, is an illustrated paper full of curious interest. A translation from the German, entitled Ethics and the Development Theory, is a discussion of the relation of morality to evolution. Archæological Frauds, by Abbott, Earthquake Phenomena; Curiosities of Star-Fish Life; Moths and Moth-Catchers; The Hygiene of the Aged—are all articles of superior interest, making a number of unusual strength and variety. The minor departments of the magazine are full and varied.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The July *Atlantic* is a strong, bright number. Dr. Holmes's and Mrs. Oliphant's serials are at a most interesting point, and Miss Murfree has a brilliant installment of The Prophet of the Great Smoky Mountains. Charles Dudley Warner begins a series of papers of horseback travel in the South; M. H. Leonard has an interesting paper on Southwestern Kansas seen with Eastern Eyes, and Sylvester Baxter describes A Mexican Vacation Week. There is the usual short story—The Singular Case of Jeshurun Barker. Some of the other articles are Childhood in Mediæval Art, Garibaldi's Ideas, A Bit of Bird Life, a comparison between passages in Robinson Crusoe and the autobiography of an old Massachusetts divine, by E. E. Hale, and an amusing resumé of a recent book, by a Chinaman, about China. There is a long poem by Whittier, and Nora Perry has some pretty verses. Reviews of recent important books, with the usual departments, complete a number full of value and entertainment.

THE NORTH AMERICAN REVIEW. (New York:) President Bartlett, of Dartmouth, contributes an interesting article on the subterranean history of man in the July number of The North American Review. In the same number appears a conversation between David Dudley Field and Henry George, on land and taxation. Another urgent question, the extradition of dynamite criminals, is debated by President Angell, George Ticknor Curtis and Justice T. M. Cooley. Dorman B. Eaton gives his views of the results of that reform. William Clarke shows the futile character of any scheme for British imperial federation, and Thomas W. Knox gives a brief sketch of the progress of European influence in Asia. The other articles are one by Gail Hamilton on Prohibition in practice, and one by Rev. Dr. C. H. Parkhurst on the decline of Christianity. These, with the Comments, make up a number of unusual interest.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The Magazine of Art for July has a paper on Handel, with six admirable portraits of the famous composer. The Thornhill portrait showing Handel at the spinnet forms the fronti-piece. The Buried Mother, is the subject of a poem. F. Mabel Robinson contributes one of his papers on the Romance of Art. J. A. Blaikie describes that picturesque English river, The Dart. A fine description is given of Ludwig Knaus, the painter of picturesque children; Also a curious study of mediæval Headgear. An interesting illustrated paper describes Cinque cento Picture Windows; the next paper is on current art, the recent pictures at the London exhibition, which are well illustrated. The full page illustrations are The Burial of Atala, and A Concert in Old Egypt.

THE ECLECTIC. (E. R. Pelton, New York.) This number is embellished with a steel engraving of the Neapolitan Girl. The table of contents is interesting and varied. The opening paper is by Mr. Williams, Soudan correspondent of a London journal. Prince Outisky's paper on Prince Bismarck is one of great interest. Among the other timely articles are those on Egypt and the Soudan, the Coming War, and the Advance of Russia toward Central Asia. Special attention is called to the purely literary articles, among which are Border Ballads, The Kalewala, Mary Wolstonecraft Godwin, and Mr. Swinburne's Poetry. The miscellaneous papers are all bright and readable. This number begins a new volume.

THE INDEPENDENT PULPIT. (James D. Shaw, Waco, TEX.) Contents for June: The Pulpit and the hard times; The Bible and our Public free Schools; Ingersoll on Blasphemy; The Modern Evangelist; A Mild Rejoinder; Pilate as a Reporter; A Happy Home; Is a Revelation from God Credible? The World and Christ; The Family, etc.

GODEY'S LADY'S BOOK. (J. H. Haulenbeek & Co., Philadelphia.) The publisher announces in this number that it is the 661st appearance of this venerable magazine. The usual good reading matter, fashion notes, and illustrations are found.

THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) Contents for June: Carl Ross; Normal Standard of Physiology; Diet in Relation to Age and Activity; Thoughts on Temperament; The Hydeborough Mystery; Poetry; Etc.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) This number is full of good reading and information, and embellished with illustrations.

THE QUIVER. (Cassell & Co., New York.) This issue comes well filled with a variety of stories, poems, notes, etc.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

CAMP FIRE, MEMORIAL DAY AND OTHER POEMS. By Kate Brownlee Sherwood. Chicago: Jansen, McClurg & Co. Price, $1.00; full gilt, $1.50.

Mrs. Sherwood was the wife of an officer in the Union army, and bravely shared in the vicissitudes of field and camp and hospital, gaining an experience which, with her impressive poetic temperament, enables her martial lays to strike a responsive chord in every soldier's breast. Her poems depicting the uprising of the North, the arming for the field, the march, the fight, the charge, the repulse, the loss of comrades, the grief, heroism, and final victory—the shifting lights and shadows of soldier-life,—are at once simple, strong, and peculiarly effective. Mrs. Sherwood is a lady of wide personal acquaintance and influence, being the President of the Woman's Relief Corps, an organization connected with the Grand Army of the Republic, having branches throughout the Northern States.

The "Other Poems" are sweet and tender lyrics, and give a pleasant relief to the stirring measures of the poems of the War. There is one we cannot resist quoting, it is so charmidg:

MY NAMESAKE.

With the sunshine and the flowers,
With the sweets of summer showers,
With the daisies and the dew,
With the violets so blue;
With the shy forget-me-not
Hiding in sequestered spot;
In the arms of kindly Fate,
Came our darling Baby Kate.

When she came, the Sunshine said:
"I will crown her dainty head
With the finest threads they spin
In the realms Elysian:"
Said the violets: "Her eyes
Shall reflect our fairest dyes:"
While the Lily and the Rose
On her cheeks and lips repose;
And the Zephyrs dancing wait
On the steps of Baby Kate.

Child of sunshine and of flowers,
Child of sweetest summer showers,
Bud and blossom into bloom,
Fill our lives with glad perfume.
Thou the fairest thing that blows,
Be it lily, be it rose;
On thy dawning life we wait,
Dainty, darling Baby Kate!

CUSTOM AND MYTH. By Andrew Lang, M. A., late Fellow of Merton College, Oxford. New York: Harper Bros.

The essays composing this volume are for the most part written expressly for it, though some of them have appeared in various serials. The author has spent many years of study of Greek, Indian and savage mythologies, and feels the inadequacy of the prevalent method of comparative mythology. In this series of essays he has taken a comparative view of the custom of different nations in remote times in connection with the relics of savagery which entered into the formation of the myths preserved among those peoples, and adduces strong arguments to show that both myths and customs were formulated from the same or similar observed phenomena when in different countries among different races of people similar myths are observed. He shows that this is a more probable source of the spread of the idea than that they have the same ancestral origin, or have borrowed the idea one of the other. He says: "Our method throughout will be to place the usage, or myth, which is unintelligible when found among a civilized race, beside the similar myth which is intelligible enough when it is found among savages. A mean term will be found in the folklore preserved by the non-progressive classes in a progressive people. The folklore represents, in the midst of a civilized race, the savage ideas out of which civilization has been evolved. The conclusion will usually be that the fact which puzzles us by its presence in civilization is a relic surviving from the time when the ancestors of a civilized race were in the state of savagery."

LOOK WITHIN. Chicago: A. H. Andrews & Co. Price, 15 cents.

We have just received from the enterprising publishers A. H. Andrews & Co., a most useful little volume, suggestively called "Look Within for Five Thousand Facts that Everybody Wants to Know." It contains seventy-five pages of condensed information on Mechanics, Statistics, History, Medicine, Astronomy, Finance, Mythology, Education, Mathematics, The Bible, Politics, Agriculture, Religion, Science, Temperance, Trade, etc., etc., in fact there seems to be something for everybody and nothing that some one will not be glad to know. It is embellished with a number of colored diagrams, and is by far the most valuable and complete Pocket Cyclopedia we have yet seen. It is offered for sale at the exceedingly low price of 15 cents, for which sum in stamps it will be sent postpaid.

THE WIT AND WISDOM OF E. BULWER-LYTTON. Compiled by C. L. Bonney. New York: John B. Alden. Price, 60 cents.

In the work before us Miss Bonney gives a synopsis of the characters introduced in each separate novel, and presents us the best sentiments of each character. The play of the moral character in its varied and emotional or devotional operations is here given in that happy vein of thought which has made Bulwer's writings such acceptable reading to the lovers of purer fiction. The compiler has appeared to enter fully into the spirit of the work and grasp with keen insight the choicest thought-gems which the genius of Bulwer had mined and polished in his fertile brain. Within the compass of a moderate volume she has presented enough of the "Wit and Wisdom" of Bulwer to fairly show us the man at his very best

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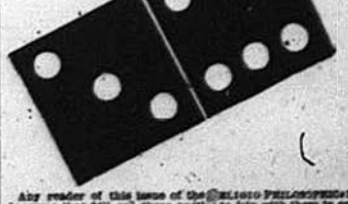
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SPECIAL NOTICES.

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 4, 1885.

Victor Hugo the Spiritualist.

Leading newspapers the world over were lately filled with reports of the great crowds of French people around the house of the dying poet, of the hundreds of thousands around the catafalque beneath the great *Arc de Triomphe*, and of the touching and imposing arrangements for the funeral obsequies. Since the day when the great Napoleon's body was brought home "to rest on the banks of the Seine, among the people whom he had so loved," no event has so moved the people as this death of Victor Hugo, and their emotions are far higher and nobler, far wiser and deeper than then. Napoleon ministered to national vanity, dazzled by the splendor of his military achievements, awed by the force of his will, and helped by the breadth and wisdom of his home government. All this made many forget how the best blood of France was shed on distant battle fields. The pride of power, the pomp and glory of the warlike and despotic past were embodied in him and stirred his worshipers.

To far higher aims rose the genius of Victor Hugo. He was inspired by divine ideas which found no place in the cold heart or mighty mind of the selfish conqueror. The French people now mourn the loss of an eloquent and devoted friend of Liberty, Equality and Fraternity. The bugle blast of Napoleon called the nations to war; the sweetly powerful strains of the poet's song were the herald's call of "peace on earth and good will among men."

Napoleon conscripted the poor man's son, and led him to the sands of the Nile or the snows of Russia to give up his earthly life, and leave parents helpless and kindred in tears at the loss, that a conqueror's pride might be fed; Hugo uplifted the lowly, reverenced the honest workman, honored peaceful industry and art, helped the unfortunate, left thousands of dollars for charity and a million to build a hospital.

The enthusiasm for Napoleon was a blind worship of painted pageantry and selfish and crushing force—it had no sacred light of divine ideas. The enthusiasm for Victor Hugo glows with the white radiance of Eden-days to come on earth. In story and song and drama he foretold the golden age for the people, and so helped its coming. It is well that France is stirred and uplifted as never before; well, too, that this exalting emotion goes round the world, and that the best men and women in every land share this feeling, so chastening, yet so cheering and inspiring.

The great Frenchman was not always wise, for he was human, but he was always brave and strong, always tender and sincere, always the teacher and prophet of fraternity, and won all hearts. Wielding a pen tipped with fire he denounced all sham and tyranny in Church or State without regard to what might befall himself for his brave rashness. Against war, against capital punishment, against woman's subjection, against all tyrants, crowned or mitred, his fiery protests went out. He would not live in France and bow to the last and least Napoleon, but went to a little island in the Channel and waited until Louis Napoleon fell and Paris welcomed the heroic exile back again. He demanded liberty of conscience in religion, and his dauntless courage was as high on his deathbed as when, years ago, he did justice to Voltaire in a splendid oration. We again mention the fact, stated weeks ago in our columns, that when the Archbishop of Paris offered to send him a priestly confessor in his last hours, the answer went back: "Victor Hugo is expecting death, but he does not desire the services of a priest." He was too religious to encourage what was to him superstition.

The reports of his religious convictions and spiritual experiences may be true so far as they go, but they all omit the fact that he was a Spiritualist—a believer in the real presence of the departed. We are told he was a Deist, a believer in immortality, a strong opponent of materialism and atheism. His last hours were "in a sort of trance," in which all his past came up and he looked forward with exceeding joy, speaking in tender and thoughtful affection to those around him, clasping his little grandchild Jeannie in his arms, and saying: "Be quiet child, there is nothing to cry about," telling his family "I see light,"—all this was not death, it was the birth to that higher life of which he knew and from whence glimpses of light and messages came to him.

We have made mention of the medium, Mrs. Hollis-Billing, meeting him years ago at his invitation. On one such occasion, we are told, when messages had been given purporting to be from his mother he was deeply affected, kissed the hand of the medium while his tears fell fast and free, and said: "I am thankful for this precious gift from heaven."

Impious Falsehood—"The Christian at Work" on Victor Hugo.

The old Scotch reformer John Knox used to say, when reproved for calling hard names: "I call a spade a spade and a knave a knave." The soft courtesies of speech are well, yet they must be put aside at the demand of justice. The notorious sensational Brooklyn preacher and editor De Witt Talmage makes haste to villify Victor Hugo and to give false report of the great man before the echo of the funeral dirge has ceased to reverberate.

In a late editorial in Talmage's *Christian at Work*, we are told that Victor Hugo's opposition to the Catholic church may well be pardoned, and then the reverend falsifier goes on to say:

"But Victor Hugo's difficulty was deeper than this. He believed neither in a priesthood nor in its God. Without hope and without God in the world, he entered the gateway of death while all the external light of the Christian centuries was playing around him, and yet was shrouded in the thick inner clouds of agnosticism and atheism."

It is then asked: "How can we account for this utter departure from God, this blank ignorance of any other world than that of sense, this apparently reckless indifference to a future life and its momentous issues?"

"His intellectual pride," making him "a god unto himself," is suggested as a probable answer.

The *Catholic Review*, while criticising severely the absence of any Christian ceremony at his funeral, speaks of him as "the man who died believing in God." This belief he often affirmed, in private and in public, with heart-felt earnestness. He was a sturdy and decided opponent of materialism. Too noble and true to abuse or persecute materialists or atheists, always respecting their right of disbelief he always opposed their philosophy and let no fit occasion pass without affirming his own views as a spiritual thinker, and a believer in God and immortality.

At a dinner party in Paris, at which a good portion of the guests were materialists, he made an eloquent speech of which we quote a few sentences. He said:

"I feel in myself the future life. I am like a forest which has more than once been cut down. The new shoots are stronger and livelier than the old. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say my soul is nothing but the resultant of my bodily powers? Why then is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world's which invite me. It is marvellous yet simple. It is a fairy tale yet history.... The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn.... My day's work will begin the next morning."

These triumphant and clear affirmations are abundant disproof of the reckless assertion that he "was shrouded in the thick inner clouds of agnosticism and atheism." His writings for a score of years are filled with like ideas. The newspaper reports of their European correspondents which have filled our best journals since Victor Hugo's death give the same general view of his deep convictions. The plea of ignorance is not possible. If Christianity means anything, it means allegiance to truth, and for such allegiance "the man Christ Jesus" died on the cross; but his professed follower, this reverend Brooklyn "Christian at Work," flings out reckless falsehood to gratify his poor bigotry. Plainly enough his piety is a sham.

Bolt Down!

The JOURNAL is ever grateful for the efforts of contributors in aiding to keep the JOURNAL filled with interesting and instructive matter. It is again necessary, however, to caution writers to thoroughly digest what they have to give the public before sending it in for publication. Fully one-fourth that comes to this office can not be used, because of the undue length of the articles. A contribution may be lengthy and all good, but as a rule there is much irrelevancy, circumlocution and undue extension. The more care in preparation, the greater the value to the public and to the writer.

Inquirers and Inquiries.

The series of articles, under the above title which Rev. Stainton Moses is contributing to *Light* (London) over his well known *nom de plume* of "M. A. (Oxon)" and which the JOURNAL is transferring to its columns are well worth careful attention. They should be read more than once and then placed in the hands of others.

Mr. George L. Harding, M. A., has accepted the position of Principal of the school of Middleburg, Indiana, for the ensuing year.

Mexican Journalists in Chicago.

Last Saturday there arrived in this city a notable company, made up of Mexican journalists. They are not on a mere junketing tour, though their journey has been one continuous ovation from the moment they crossed the boundary. Special trains of luxurious cars transported them with the speed of the whirlwind toward the metropolis of the Northwest, stopping at different points long enough to permit inspection of special objects of interest and the reception of courtesies.

A powerful passenger locomotive with a Pullman car steamed out from the Chicago and Alton station at one o'clock Saturday morning, bearing the committee of city journalists who were to meet their Mexican brethren at Bloomington, a hundred and twenty miles away. At nine o'clock the Mexicans with their Chicago escort arrived in town and were at once taken to the Palmer House, where Mayor Harrison, who is popularly believed to be able to make a speech or to vote in any ancient or modern language, welcomed the distinguished party. Rides about town, a visit to the races in the afternoon and theatre in the evening would seem about enough to tax the endurance of even newspaper men, but when at eleven o'clock P. M. the party appeared at the rooms of the Chicago Press Club, they bore little evidence of fatigue, and that soon disappeared under the bracing influence of the presence of local journalists, their ladies and friends to the number of several hundred.

The leading men among the visitors were formally introduced to the assemblage by Mr. J. R. Dunlop, city editor of the *Inter Ocean* and president of the Press Club.

In the course of the introduction two of the visitors paused to reply to the words of the president and thank the club for its courtesy and attention. The first of these was Mr. Clarke, editor of the *Two Republics* of the City of Mexico, who spoke in English. He said that the fame of Chicago had already reached the visitors in their Southern homes, and that they had expected something of a reception, but that the flattering attentions they had received had far exceeded their anticipations. Chicago, he said, had conquered the hearts of the molders of public opinion, and that if the cities of the United States did not reap the harvest of Mexican trade it was their own fault; for the Mexicans were already desirous of throwing themselves into the arms of the people of the United States—in a commercial way.

At the conclusion of this speech Dr. Gregorio Mendizabal delivered an address in Spanish, which Mr. Clarke translated sentence by sentence. After speaking of the welcome, the Doctor said that the days of monarchies were over on the American Continent. For mutual protection the two countries standing so near together should be well acquainted. Two years ago this was impossible, but the railroad systems of the two countries had brought them into closer communication. Even before the railroads were built large sums of money went from the United States into Mexico, and large quantities of products were shipped to the United States in exchange. All this suddenly ceased at one time, and confidence seemed wanting. He explained the causes of this want of confidence, and said finally that in that country as in this law was omnipotent. Every public functionary was subject to it, and despite what might have been said about Mexican affairs, when light was thrown upon the facts justice would not be delayed.

Messrs. W. K. Sullivan and T. Z. Cowles responded; after which, general introductions were exchanged and a lunch served. Songs by Jessie Bartlett-Davis and others enlivened the evening.

ROSTER OF THE EXCURSIONISTS.

Ireneo Paz, editor and proprietor of *La Patria*, and president of the excursion; representing, also, the *Mexican Commercial Review* and *El Municipio Libre*.

Augustin Arroyo de Anda, editor in chief of *La Prensa*, and secretary of the excursion; representing, also, the papers of Chiapas and Guerrero.

J. Mastella Clarke, editor and proprietor of the *Two Republics*, and treasurer of the excursion.

Vicente E. Manero, editor in chief of the (weekly) *Prensa Asociada*, and vice-president of the excursion.

A. G. Bianchi, editor of *La Prensa* and historian of the excursion.

Manuel Cabellero, editor of *El Partido Liberal*.

Pedro Zubieta, editor and proprietor of *La Voz de Juarez*.

J. de la Torre, editor of *La Prensa* and representing the *Periodico Oficial* of Michoacan.

Dr. Gregorio Mendizabal editor of *El Reproductor* of Orizava and representing the papers of Vera Cruz.

Alberto A Mendez, editor of *La Union Zacatecano* and representing the papers of Zacatecas.

N. Lago Vina, editor of *El Lunes*.

Luis Barraso, editor of *La Prensa*.

Luis Marin, representing the papers of Orizava.

Emilio H. Garcia, editor of *La Gaceta Jalisciense*.

Dr. Abel F. Gonzalez, editor of *La Voz de Hippocrate*.

Rafael de Saldana, editor of *La Opinion* and representing the papers of Puebla.

Francisco Icaza, editor of *El Album de la Muger*.

Antonio Ulilalobos, editor of *El Socialista* and *El Monitor*.

Manuel Gomez Portugel, editor *El Instructor*, Aguas Calientes.

Alcibiades Gonzalez, editor of *El Periodico Official*, Aguas Calientes.

Miss Amalia Paz, Mrs. Arroyo de Anda, Miss Clara Mendizabal, Miss Rosa Paz, Mrs. Mendilabal, Mrs. Castillo Negrete de Romero.

The visit of these journalists is of much significance, in that it shows the growing intimacy and fraternal relations between sister republics and augurs the early establishment of still closer bonds of union. These gentlemen will return fully imbued with the value to their country of the enterprise and genius of their American neighbors; and through their papers will educate their constituents to an appreciation of all this, and thus open the way for emigration and the vast improvement sure to follow.

Mr. John Llnegar's "Word of Caution," on the eighth page may be of service to some.

Camp Meetings.

The fourth annual assembly of the Lake Champlain Spiritualist Camp Meeting will be held at Queen City Park, Burlington, Vermont, beginning August 13th and closing September 14th. Circulars containing full particulars and information as to transportation can be had on application to the President, Dr. E. A. Smith, Brandon, Vermont, or to the Secretary, O. G. Bugbee, East Barnard, Vermont.

The camp meeting season opens at Onset Bay Grove, Mass., July 12th, and closes Sunday, August 9th. Sunday services will, however, be held all through August. This camp is located at the head of Buzzard's Bay and is the only Spiritualist camp with a salt water prospect. Full particulars may be had by addressing the Clerk, Mr. E. Gerry Brown, Onset Bay, Mass.

The New England Spiritualists Camp Meeting Association convenes at Lake Pleasant, Mass., August 1st, and continues through the month. For full particulars address Mr. N. S. Henry, Montague, Mass.

The Cassadaga Lake (N. Y.) Meeting holds its session through the month of August we believe, but no circular of particulars has as yet reached the JOURNAL office.

The Neshaminy Falls (Penn.) Camp opens on July 19th, we understand; no information concerning it has thus far been furnished the JOURNAL.

The second annual Camp Meeting of the Spiritualist Association of Vicksburg, Mich., will be held one-half mile from that place, beginning August 27th and continuing two Sundays.

The 19th annual session of the Cape Cod Camp Meeting will be held at Nickerson Grove, Harwich, commencing July 12th and closing July 19th.

During August a camp meeting will be held at Nemoka, Mich.

The Solomon Valley Spiritualist Camp Meeting will be held at Delphos, Kansas, commencing August 21st, and closing August 30th.

A quantity of circulars for Lake Pleasant and Onset Bay having been sent to the JOURNAL office, applicants writing or calling at the office can get them.

A Presbyterian Pellet.

"Spiritualism is opposed to science and contrary to sound theology," says a good Presbyterian preacher, who evidently has settled the whole question. We do not propose to retort by reminding this honest but bigoted old worker of the sublimely ridiculous mistakes committed in the name of science, nor of the dastardly crimes and cruel murders done by zealots in the name of the Christian religion. Such a rejoinder would not be an answer. Let our pious brother listen to words from one whom he certainly must admit is a scientist. Here are a few passages from Alfred R. Wallace:

"It is a common, but mistaken, notion that the conclusions of science are antagonistic to the alleged phenomena of modern Spiritualism."

"Science may be defined as knowledge of the universe in which we live—full and systematized knowledge leading to the discovery of laws and the comprehension of causes."

"To the teacher of religion it (Spiritualism) is of vital importance since it enables him to meet the skeptic on his own ground, to adduce facts and evidence for the faith that he professes, and to avoid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of agnosticism and materialistic science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years. Science will equally benefit, since it will have opened to it a new domain of surpassing interest."

Rev. Canon Wilberforce in an address before the English Church Conference in 1882, said:

"We should realize that the whole strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the churches as opposed to the strength of modern Spiritualism is in the ignorance of that life and in misapprehension of Scripture teaching concerning it."

Mr. S. C. Hall, the founder and editor of the London *Art Journal*, says:

"As to the use of Spiritualism, it has made me a Christian. I humbly and fervently thank God it has removed all my doubts."

Having medicated the Presbyterian pellet with the essence of a scientist's thought and sweetened it with good, orthodox honey, we send it out to be taken by those afflicted with theological bigotry, and trust it may serve as a preventive of fossilization and cure for acute attacks of Calvinism.

A Mystery Explained.

Under the above heading the JOURNAL publishes in another column a story by Dr. Hoffman. The story, we believe, is a true one in all essential particulars. "Sleek" came to Chicago some ten years ago and under an assumed name did a thriving trade for a time, but was thoroughly exposed by the JOURNAL. He had previously flourished in Philadelphia; and we have it from one who sold him conjuror's paraphernalia, that he was one of the sleekest and wickedest of his kind.

Dr. Hoffman owes a debt of gratitude to Spiritualism far greater than most men, and would sacrifice much in its interests. He believes with the JOURNAL that nothing is gained to the cause of truth by covering up or condoning fraud and deception. However unpleasant such developments may be, they ought not to be discouraging. Where there is so much truth of such vitally important interest to all, there necessarily will be much of delusion and deception, and unconscionable tricksters will ply their wiles.

Knowledge of how strange phenomena may be closely simulated renders the investigator cautious, and vastly increases his credibility when he testifies to what he is willing to say he knows to be genuine. Those who are discouraged in advance of an effort to learn the truth, are not persons likely to add strength to the cause of Spiritualism, even if they accepted phenomena as of spirit origin.

GENERAL ITEMS.

Henry Slade, the medium, who has been in Boston for some time, has removed to Onset where he will remain during July.

J. J. Morse will set sail from England to this country some time during July. He has an engagement at Onset.

G. H. Brooks lectures at Gurnee, Ill., the first Sunday of July. He has concluded his lectures at Geneva, Ohio.

Lyman C. Howe spoke at Chagrin Falls, O., June 26th, 27th and 28th, at the three days' meeting. We are glad to hear that Mrs. Howe is gaining health and strength.

Since last January, J. J. Morse of England, has addressed over two hundred public meetings, besides many private or parlor assemblies.

Arrangements are being made at South Bend, Ind., for a large grove meeting at Island Park near that city, on Sunday, July 12th. A. B. French has been engaged as one of the speakers. Dr. E. H. Denslow extends us a cordial invitation to attend, which we would be glad to do, if other engagements did not prevent.

At the reception given Mexican journalists by the Chicago Press Club we saw five women who have made enviable records as physicians in this city,—regular graduates of reputable colleges. There was also present an equal number of women with successful records as editors and writers.

The postmaster of Sandy Hill, N. Y., is a convert to the "faith cure." He has been a great sufferer from rheumatism, which some one told him could be cured by carrying raw potatoes in his pocket. He selected two fine ones, put one in each pocket of his trousers and awaited developments. His pains have departed, and he tells his friends, "One thing is sure; I carried the potatoes and the rheumatism has disappeared."

Our Mexican visitors being good Catholics attended mass on Sunday morning and then took a steamboat excursion on the lake. There being a heavy sea, and a cold wave coming down from the Straits of Mackinac with the cumulative force of a three hundred miles sweep, the gentlemen not only talked Spanish, but walked it too. They vowed in their hearts that Chicago was rather overdoing the reception business and that less water would suit them better. They were therefore landed at the southern extremity of the city and a special train sent out by the I. C. R. R. to bring them home.

The Dispatch of Erie, Pa., says: "An audience that fully equalled the seating capacity of the Universalist Church assembled in that edifice to hear Mrs. E. L. Watson speak. This lady, celebrated more for her culture and intelligence than orthodoxy, is the wife of Mr. Watson, the whilom oil prince, who reigned at Titusville some years ago. She has been an apostle of modern Spiritualism for many years, and is regarded as one of the most gifted expounds of that singular faith. Her reputation for eloquence attracted a large number of the most orthodox church people of the city, as well as the regular believers in the speaker's creed and unbelievers of any creed."

Some of the religious publications have only bitter comments on Victor Hugo, because he was connected with no church and had no recognized creed. One of them, commenting on this fact, says of the great author that he "never would have been known had he been born outside of France." It is such intolerance as this, which sees no good in anything outside an arbitrary pale, which makes doubters. Thinking men suspect the religion of those who do not follow the teachings of their own supposed belief. Brutal assaults upon the memory of the dead do not make converts to a religion of peace and good will, and an assertion, false on its face like the above, is more than brutal—it is ridiculous.—*Tribune.*

Some years ago a story was current of a woman who applied at a London hospital for treatment of a nervous affection. After listening to a recital of her symptoms, the doctor made her shut her lips upon a clinical thermometer. Upon removing it the patient exclaimed: "Why, I declare it has done me good already." The doctor humored her delusion, and refrained from any other treatment than a few applications of the magical glass tube. She was soon cured. A parallel case is now cited by the Philadelphia *Medical News*, an hysterical patient having been cured by magnetism. The magnet was of wood, but capped with metal, so as to seem cold to the touch.

"There was a curious feature of the outbreak of cholera in 1849 that has not been referred to in twenty years," a physician said to the reporter of the New York *Sun*. "It was observed that no workmen engaged in copper mines or in manufacturing any sort of article out of copper, or in handling copper or copper ore was afflicted with cholera. M. Andrand demonstrated that there was much less electricity in the air in those parts of Paris where the cholera raged most fearfully than in the other parts of the city. The two discoveries were put together, and it was inferred that the galvanic action generated by the copper acted as a preventive. It may be that the copper absorbed into the system by the workmen served as an antidote. At any rate, the action of copper in alleviating some kinds of cramp is well known, and there will be no harm in wearing strips of clean copper or of copper and zinc next to the body, as has been recommended by an English physician."

Hawkins White, aged nineteen, of 112 Wesson street, this city, has become insane through religious excitement. He was a frequent attendant of the meetings held by the Salvation Army. . . .

We take pleasure in calling attention to the advertisement of Prof. H. M. Dickson's Summer School of Oratory and Dramatic Art. Prof. Dickson is master of his profession and a most estimable gentleman.

The Salvation Army at Orillia, N. Y., has come to grief. A circus gave a performance in the town one evening, and the leaders of the salvationists concluded that circuses were sinful and that they would march on the enemy. A bright idea struck one of the circus men and he disappeared within the tent. He came out again in a moment and in remarkably good style. He was swinging a club and he was riding the elephant. The elephant seemed to enter into the spirit of the proceedings. He went for that Salvation Army. The big, red-faced leaders of the force, who were singing songs telling how they would lay down all for their cause didn't lay down any thing. They only entered at once into the instantaneously improvised free-for-all race down the main street and round the corner.

It is said that a class of ladies and gentlemen, mostly connected with the Second Unitarian Church in Brooklyn, have been engaged during the winter in a systematic study of the works of Ralph Waldo Emerson. They have met twice a month, on Sunday evenings, in the Sunday School room, which has often been crowded. At each meeting an essay has been read and a general discussion has followed. Much interest has been manifested at the meetings. The opening essay was read by Mr. Chadwick, the minister of the church, who also contributed two other essays to the series—one on Emerson, the Patriot (afterward printed in *The Index*), and one on Emerson the Poet. The Rev. Theodore C. Williams of All Souls' Church, that city, discussed Emerson's Religion, and Thomas G. Shearman his Cosmopolitanism. Most of the other essays, on Emerson as a Reformer, a Lover of Nature, a Prophet of Culture, a Philosopher, etc., have been furnished by members of the class.

The following directions are usually given when a patient has placed himself under the treatment of a metaphysician: 1. Abandon all medicines. 2. Do not take any stimulants. Rely upon your mind to overcome all. 3. Perhaps you will think, after a few treatments, that our symptoms are worse, or that you are being affected with unusual pains or aches. Have no fears, for you will rise above all if you are patient and hopeful. 4. Avoid the habit of saying "How do you do?" to even your most intimate friends. Should any one, however, inquire as to the condition of your health, answer that you are well and happy, for such is your true state, although you may not realize it. 5. Do not make disease a topic of conversation. Do not read sensational newspaper articles or novels depicting great suffering. 6. Sympathy intensifies all complaints. Be careful, then, to resent all condolence however well meant, and do not allow yourself to be influenced by rumors concerning your friends. 7. Do not attempt to explain how your metaphysician treats. Simply say: "I don't know what he does; he sits beside me and seems wrapt in thought."

A member of the Salvation Army named David Williams, created quite an uproar in Wilkesbarre, Pa., by rushing out of his house into the street with a butcher knife in one hand and a revolver in the other. People fled before him terror-stricken. An old woman named Davis, who was unable to get out of his way, was severely stabbed, and a little girl playing on her parents' stoop was knocked over and tramped on. The maniac tried to kill his little granddaughter by tying her to a bedpost and then hacking her with a knife. She was rescued by her mother before he could carry out his threats. Williams has heretofore been a hard-working and industrious miner. He had only joined the Salvation Army last month. He says the Lord came to him and told him that, to be a successful worker in God's cause, he must make a human sacrifice. With that object in view he started out to kill some one. It took eight policemen to capture the lunatic, who defied the two hundred surrounding him to touch him.

"Mind Reading and Beyond."

A retired minister speaking of Mr. Hovey's condensation of the first six Reports of the English Society for Psychical Research says. "I believe I have heretofore expressed to you my high appreciation of Mr. Hovey's book, 'Mind Reading and Beyond.' It is excellent for thoughtful skeptics who have prejudice against Spiritualism."

We can heartily recommend the book; it is as valuable to Spiritualists as to inquirers. Price $1.25. For sale at the JOURNAL office and sent by mail postage free.

Medical Matters.

When we announced our intention to suspend the discussion of medical legislation in the JOURNAL, several articles were in preparation and in transit, and these we give place to, but must positively decline to extend space farther for this class of contributions until further notice.

The opening of Daulby Hall, Liverpool, Eng., by the Psychological Society, was accompanied with interesting exercises extending through a period of six days. Mrs. Emma Hardinge-Britten, Mr. J. J. Morse, and Mr. E. W. Wallis were the principal speakers.

Another Bunker Hill Day in Boston.

To the Editor of the Religio-Philosophical Journal:

To-day is Bunker Hill day, the 17th of June a great holiday in Boston, with a grand display. Yesterday was another Bunker Hill on Beacon Hill, for the Massachusetts Medical Society was defeated in its attempt to establish a collegiate monopoly in the medical profession, with a Board of nine Directors authorized to expel any physician from his profession by their own word of command, without judge, jury or trial. This scandalous and unconstitutional bill was called up for consideration yesterday, but an overwhelming majority had already determined to give it a speedy interment. The Boston *Herald* of to-day says:

"Debate was brief, for the House was in no humor to hear arguments, and had already determined to reject the bill. With suspicious unanimity all the essential amendments to the bill were adopted. On the main question, the yeas and nays were refused, and by an almost unanimous 'no,' the House defeated the bill on the question of ordering to a third reading."

What else could any fair and honest Legislature have done? The subject had been elaborately discussed before the Health Committee. About twenty doctors had plead for the bill with unvarying weakness of argument. I had the honor of representing the Remonstrants, and finding very little worthy of the name of argument to answer, I carried the war into Africa by exposing the character of the bill and the medical conspiracy in a style which called forth the most enthusiastic and unanimous applause that I have ever listened to from a crowded auditory. Even some of our opponents were captured for the moment, and joined in the applause. When the Secretary of the Medical Committee of petitioners made the closing argument, he did not dare to controvert or to discuss a single argument that I had presented, but made a feeble rambling sort of appeal to inattentive ears. The scheme was then virtually dead; but after several weeks delay, the physicians of the Legislative Committee were true to their party allegiance and the outside medical pressure, and gathered courage enough to present the bill which has just been annihilated.

Year after year this vicious conspiracy has been defeated. Roused by the pertinacity of this attempt, the friends of medical liberty will hold an indignation meeting next Monday evening, June 22nd, and organize a permanent anti-monopoly association, to protect the rights of citizens.

While rejoicing in the defeat of the monopolizing party in Massachusetts and Maine, we cannot but regret that there should be any who stand in the light of the modern spiritual dispensation, who are not roused upon this subject as they would be if they were fully conscious of the evils of medical legislation, which would place our Republic in the rear of despotic Germany, where no such law is now in force. We have in the American Medical Association the most formidable combination against freedom and progress now in existence in this country. To those who entertain any doubt upon this subject I shall be happy to send a copy of my address in the State House on this question.

To the readers of the JOURNAL I would tender a *very brief* synopsis of some of the reasons for opposing medical legislation, to do full justice to which would require one entire number of the JOURNAL. The argument which I had the honor of delivering did not more than half cover the merits of the case, and I can at present touch only on a few salient points.

The American Medical Association is a compact, well disciplined organization, to maintain by all their social, literary, financial and legal power the dogmas of the old colleges, and crush out every thing that deviates from the dicta of the party which has ever been a fierce opponent of all liberal progress, and whose unabated hostility is shown by their summary expulsion of New York physicians for refusing to sustain the policy of keeping up the war against homeopathic physicians.

Had they the legal power, they would punish severely and suppress every individual who dares to deviate from what they consider medical orthodoxy. This is the animus pervading all their actions. They have grossly deceived the people, and endeavored to produce the impression that all medical knowledge is garnered into the old medical colleges, and that those who have not had a collegiate education are fraudulent and dangerous impostors.

The truth is, however, that these arrogant colleges do not teach even one fourth of the ample resources of modern therapeutic science; and the best of their graduates are unacquainted with much that is really necessary to the successful treatment of disease. Hence their practice is attended by a great mortality, and this is so well established that a Life Insurance Company in the City of New York, guided by statistics, finds it necessary to charge twenty per cent. higher rates to those who adhere to the allopathic practice.

It is very rare to find a true and complete physician. Probably not one in five hundred is fully acquainted with the therapeutic resources of the present time. With few exceptions doctors are all specialists—each running in a narrow groove, arranged by a college. One understands the old style of strong doses as taught in the limited curriculum of the majority of the colleges; another understands infinitesimal preparations as taught by the immortal Hahnemann; another understands the potential remedies, and great practical improvements of the American Eclectic system; another understands the treatment of disease by hydropathic methods, and another by electricity; a sixth understands the cure by animal magnetism, either empirically applied, or according to the Science of Therapeutic Sarcognomy; a seventh understands the treatment of disease without any medical education whatever, by clairvoyant diagnosis and the use of the remedies which clairvoyance selects; an eighth, also without any medical education whatever, becomes a passive medium, through whom departed physicians prescribe, with an accuracy of diagnosis and a therapeutic skill which have never been surpassed.

The two latter classes without the aid of medical colleges, have no reason to shrink from comparison in diagnosis and therapeutic skill with the most learned graduates, and in fact have often corrected the errors of college graduates, and rescued from death the patients they have failed to cure; of which there are examples in every large city where such practice is known. The case of Rev. Dr. Newman, whose life was saved by a clairvoyant, after all the doctors had given him up to die, in ignorance of his real condition, is but one of thousands. The medical law demanded by the colleges would if enforced, have been to him a sentence of death.

These two classes are the divinely ordained physicians who succeed without a particle of collegiate education, and whose fine endowments would be injured if they were subjected to the soul-deadening influence of college bigotry, although they might be benefited by the instruction of liberal teachers.

The immense number who are practicing in a blind mechanical way under the guidance of the old school, continually blundering in diagnosis, from want of intuition, and continually failing in treatment from the meagreness of their resources, feel no little jealousy in witnessing the success of the latter two classes, whom they have been falsely taught to regard as impostors.

Hence the efforts, not by the entire profession, but by illiberal, intriguing managers, and hungry candidates for practice, to establish a collegiate monopoly, and expel the gifted class who rely on intuition, whom they desire to rank with criminals and suppress by law, just as some of them say they would like to suppress the homeopathic party, if they had the legal power.

Avarice, jealousy, and the conscious weakness which cannot sustain itself in fair competition, are at the basis of all medical legislation, which aims to give a monopoly to college graduates, and to deprive every citizen of the right to select his own physician, which is as sacred a right as freedom in religion, and as worthy of defense by force as any other inalienable right. There is no better way to bring law into contempt, than to invade thus our unquestionable rights.

It is not merely a war upon a gifted class of physicians, who are entitled to public gratitude, but a war upon the rights of the citizen—a *murderous war*—for it would compel the citizen to die under pedantic ignorance when the born physician is near at hand and ready to save the life which educated ignorance had surrendered to the grave.

We have examples of this everywhere—of patients surrendered to death and then rescued by a clairvoyant, by a medium, or by a specialist who knows how to save the victims of cancer, who have been surrendered to the grasp of death by consultations of physicians. There has been so much of this in Massachusetts, the people are so well aware of the fact that there is often hope for the dying who are abandoned by college graduates, that no such law can ever be passed in this State, nor could it be passed anywhere, if the people were notified and were adequately enlightened on this subject, and this enlightenment they are fast receiving from Spiritualism.

But, on the other hand, they are deceived by the boastful assumption of the colleges that they teach all that is valuable, although it is notorious to all who are well informed on this subject, that while the various colleges teach alike the adjunct or collateral sciences of the healing art, such as chemistry, anatomy and pathology, not one of them teaches more than one-fourth of the science and art of therapeutics; in fact, we might establish four different colleges, in each of which a complete set of therapeutic resources should be presented according to its peculiar system, as good as any now current, but all essentially different and distinct—making their graduates not complete physicians but specialists, well trained, according to a certain school of practice.

Limited as they are, the old fashioned heroic specialists (much improved however by competition with liberals) wish to claim a monopoly, and sometimes through policy they attempt to induce other specialists, of homeopathic and eclectic creeds, to unite with them in robbing citizens of their rights, and robbing estimable and successful physicians of their benevolent vocation—classes of physicians whom Spiritualists know to be of inestimable value to society, and whose rights we are bound to protect, because their rights and ours are inseparably connected. He who drives away my favorite physician, perhaps the only one near, in whom I have any confidence, commits as great a wrong against myself as against the persecuted physician.

This subject is too extensive for newspaper exposition, but I am pleased to recognize the valuable ideas presented already in the editorial of the JOURNAL on Rational Medicine, and in the essays of Bronson Murray, Dr. D. P. Kayner and G. B. Stebbins, which I am sure present the views entertained by Spiritualists generally. I would quote here the appropriate language of the JOURNAL:

"There is great need to-day of a School of Rational Medicine, devoted to the honest study of the human body and mind, and of all methods by which body and mind may be brought into being with healthy endowments, and of all those rational methods by which body and mind when ill may most speedily be restored to their normal condition."

I have attempted to establish such a school. In the eclectic movement, when I presided over its parent school, I hoped to realize it, but since my ten years' labor for that end, I find no farther progress toward that goal has been made by the eclectic party. The "Rational School" is still a desideratum. The aid that I received a few years since when I organized the College of Therapeutics was not sufficient to accomplish the purpose or justify the summoning together of the able faculty I had chosen. If this important task is not accomplished during my life, I shall nevertheless leave that development of science on record which will open an easier path for my successors.

JOSEPH RODES BUCHANAN.

Boston, 29 Fort Avenue, June 17, 1885.

A Mysterious Music Box.

To the Editor of the Religio-Philosophical Journal:

I would like to tell the public of some of the curious manifestations we have here in this city. Although there are no lectures here at present, séances are held in many places, and new phases of mediumship are being developed. Some are caused to speak and others to write. At Mrs. Winch's séances, there is a small music box about as large as the top of a tumbler, which plays only one tune, "Yankee Doodle." When it is placed on the table at the séances, and those in attendance sit around it with hands joined, it will play four tunes, and "Yankee Doodle" with variations. It sometimes floats over the heads of the circle. The room is made dark. Hands are felt and voices are heard that long since have been hushed by death. It is no use to call the manifestations the result of tricks, for there is not the slightest motive therefor, for no money is paid, and the object is to seek the truth.

SARAH GRAVES.

Grand Rapids, Mich.

Spirit Music.

The question, "Can children return from their heavenly home, to comfort a loving mother on her death bed?" is being agitated by a number of our citizens, since the death of Mrs. Shepherd. During her illness and when she seemed to be the lowest, beautiful music, coming from an unknown spirit would float into the room, and could be heard by all its occupants, and on each occasion Mrs. Shepherd would raise up in her bed and exclaim, "Oh, how sweet. I will soon be with you, dear children." We, like the majority of mankind, are great disbelievers, but responsible men and women declare they heard the music and there is no question as to the truthfulness, but in regard to where it came from, or what caused it is the question.—Afton, Iowa. *Enterprise.*

The interest that children often take in matters requiring patient research has been again exemplified by the recent prize page of "feet without owners," in *St. Nicholas*. More than four thousand children in this country and Great Britain studied over the puzzling feet and sent in lists of the animals to which they judged them to belong. It is surprising how near to accuracy were very many of the lists. Books of natural history, cyclopedias and dictionaries, even Zoological collections, have been carefully studied by the young investigators in their search for exactness. The correct answers and the names of the contributors of successful lists are to be given in the August *St. Nicholas*.

The Art Students' League in New York is making renewed efforts for the approaching season's work. Mr. I. Carroll Beckwith will have charge of the antique class; two large painting classes will be taught by Mr. I. Alden Weir, and a special life class for women will be under the charge of Mr. Walter Shirlaw.

George Bancroft has written for the July *Century* a brief paper on Henry Clay, with anecdotes of Clay and Calhoun.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

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D. P. KAYNER, M. D., the well-known Clairvoyant Physician, has again resumed practice and is located at 96 West Madison Street, Chicago, Ill. Send with lock of hair, handled only by the patient, prominent symptoms, and $3.00 for examination and written prescription.

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We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—*St. Louis Presbyterian, June 19, 1885.*

TEACHERS and Students can earn big salary or com. during vacation, selling 2 fine books for M. H. TIPTON, Pub., Warren, Ohio.

FANCY WORK Profitable and Permanent Employment furnished ladies and Misses at their own homes; so simple that a child 10 years old can learn in one week. Send 10 cents for patterns and full particulars. INDUSTRIAL ART EXCHANGE, 103 W. 14th Street, New York.

CAMP MEETING.

The Solomon Valley Spiritualist Camp Meeting will be held at Delphos, Ottawa County, Kansas, commencing on Friday, August 21st, and closing Sunday evening, August 30th. We expect to organize a permanent camp, purchase grounds, and locate the camp. All Spiritualists in the State are requested to be present, if possible. All persons are invited. Good test mediums or singers who can be procured are requested to correspond with us at once. This is to be the finest important meeting ever held in Central Kansas.

J. N. BLANCHARD, Committee.

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For the Religio-Philosophical Journal.

Two Conquerors.

'Twas midnight on the tented plain,
The din of strife had died away,
And tangled in the lion's mane
The captive Corsican eagle lay;
No more 'mid shouts of victory won
His pinions climbed the morning light,
The splendor of his noonday sun
Was quenched in swift and awful night;
They bore him in his iron cage
To stern Helena's rock-walled shore,
To beat the bars with baffled rage
In answer to the ocean's roar;
There, haunted by the orphan's shriek,
The widow's curse, the mother's moan,
With battered wings and muzzled beak
The bird of doom was left alone;
And when he died the pent-up wrath
Of Nature burst in flame and flood,
As if to cleanse his blackened path
Whose rule was born of woe and blood;
And Freedom will his name record
With those who bore her name in vain—
Who raised on high the victor's sword
But forged for man a tyrant's chain.
* * * * *
O! silent man, whose mighty deeds
Awoke the land from dumb despair,
Who rose responsive to our needs
In answer to a nation's prayer—
Whose trustful manhood, warm and true,
Through every act and impulse ran,
Till foes whom war could not subdue
Surrendered to the kindly Man—
O! Master of each storied field
Where mortal man with thee has striven,
Till death itself was forced to yield
And fly before thy faith in heaven—
When every battle-flag is furled,
And love has wiped away our tears,
When songs of peace shall thrill the world
Thy life will tower above the years
Like some calm mountain—crowned with snows
Which o'er the storms of summer shine—
From whose green heart a river flows,
And o'er whose feet the myrtles twine;
And Freedom's band shall write thy name
Among the few bright names of time
That glow with all a conqueror's fame,
Unclouded by a conqueror's crime.

JAMES G. CLARK.

The Grandmother's Promise.

In the month of March and in the year 1846, three ladies, a mother and two daughters, were sitting in the dining-room of a dwelling in C—— Street, West Philadelphia. It was between one and two o'clock in the day. The house was a double one, with a central entrance hall: a parlor on the left as one entered, and the dining-room on the right; the windows of both rooms looking on the street.

The mother, Mrs. R——, wife of Dr. R——, was sitting close to a front window and to the wall dividing the room from the entrance-hall. Between her and the door opening into the hall was a sofa, set against the dividing wall; and thereon sat her eldest daughter, then unmarried and about nineteen years of age, now the wife of the Rev. Mr. T——, an Episcopal clergyman. Both these ladies were sitting with their faces turned from the window, so that they could see the door entering from the hall, and could observe what happened in the room. Facing the mother and seated on a low stool between her and the elder daughter, was a younger daughter, A——, then aged seventeen. All three ladies were engaged in needlework and were quietly conversing on ordinary topics.

The door leading into the entrance-hall was ten or twelve feet from the front wall. At the time I am speaking of it happened to be ajar, open some three or four inches only.

Of a sudden, and at the same moment, the mother and eldest daughter perceived, advancing silently from this door, a female figure. It appeared in a black Turk-satin dress and over it a white book-muslin handkerchief crossed on the breast; and it wore a white bonnet. In its hand the ladies distinguished a white silk bag, such as is often carried by Quaker ladies, the string of the bag wrapped several times round the wrist, and the bag gathered up in the hand. The younger sister, observing after a time the looks of the other two ladies, turned round and saw the appearance also; but not as long nor as distinctly as they did.

The figure advanced slowly into the room, till it came within two or three feet of the front wall. There it stopped opposite a portrait of Dr. R——, which hung between the two front windows, and gazed at it, for the space perhaps of half a minute; then it turned and moved slowly to the door where it had first been seen. The door did not open; but the figure, coming close up to it, there suddenly disappeared. The ladies were looking at it, at the moment of its disappearance. In moving through the parlor and returning, it passed so close to the elder daughter that its dress seemed almost to touch her's. Yet there was no echo of a footstep, nor the least rustle of the dress, nor any other sound whatever, while the figure moved. This circumstance and the disappearance of the apparition without opening of the door to permit natural exit, alone caused the appearance to seem other than an ordinary and material one. To the sight it was as distinct and palpable as any human visitor; and though the ladies afterward recollected that its motion seemed more like gliding than walking, yet this was an after thought only. Not a word was spoken, during the scene here described.

"Who was it?" was Mrs. R——'s exclamation, addressed to the elder daughter, as soon as their first mute astonishment had a little subsided.

"It was grandmamma!" she replied.

Mrs. R——, as well as her daughter, had instantly recognized the figure as that of Mrs. R——'s mother, who had died about ten years before. Not only the face and form, but every minute particular of the dress, as above described, were the counterpart of that lady and of her usual walking attire, when in life. Originally she had belonged to the Society of Friends, and she had, in a measure, retained the style and peculiarities of their apparel.—*Robert Dale Owen in Debatable Land.*

Evolution and Practical Ethics.

We turn next to the answer to the question, what is the bearing of the development theory on the practical part of ethics? Man's place in Nature as determined by that theory, is very different from that indicated in the older ideas of men; just as the Nature in which man finds himself set is not the Nature that existed in the conceptions of the past. The new conceptions of man and his morals again approached, in many respects, that which was implied in the ethics of classical antiquity. Man no longer stands outside of Nature, but within it, as one of its integral parts. He is subject to the same laws of life as the animals. All in him, like all around him, is a product of natural, regular development. Even his moral part is not something laid upon him from outside of Nature, but something which has been shaped out of his own nature, molding itself according to the conditions of his existence. To an atheist who accepts this view, morals will appear an affair of humanity and for humanity—for humanity on earth: and will give the most comprehensive construction of the saying of Christ, that man is not made for the Sabbath, but the Sabbath for man. We can not perceive that this view involves any practically destructive tendencies; and there are not a few distinguished men who avow the belief that there is no irreconcilable variance between evolution and religion.

With this view of the place of man in Nature, the ethicist can not easily oppose the doctrine that the same legality rules in the human will as in all the other processes of Nature. Even in the matter of the appearance of new individuals, the development theory admits no void in the endless chain of causation; for the dispositions which man brings into the world are, in consequence of it, nothing else than a product of the energies of his predecessors. The recognition of the fact of the transmissibility of mental as well as of physical characteristics, if not to the children to the children's children—a transmissibility whose sphere of influence in individual cases is not susceptible of definition—can not but heighten the feeling of responsibility, because we are thereby made aware that the consequences of good as well as of bad conduct extend further than we had supposed.—*From "Ethics and the Development Theory," by O. von Gizycki, in Popular Science Monthly for July.*

The Mind Cure.

Professor David Swing, in our excellent literary contemporary, *The Current*, published in this city, has an interesting article on the influence of the mind in the curing of diseases, from which the following is extracted:

On account of the dignity and wise look of large words, says the Professor, science never uses a simple term when a large one can be impressed into service. Thus the sleep produced by long gazing at a bright object or by the hands of a Mesmer is called hypnotism, while the sleep which comes from disease is called a profound coma. Following this tendency of science to use high sounding terms, those who discovered the value of the mind in overcoming disease saw fit to name the fact or theory The Metaphysical Cure. As those who are the parents of a child have the right to name it, so these discoverers of a new power in the mind had a perfect right to call it by the name that most pleased them.

It has always been known that the mind can exert a good or bad influence over the body. The old mental philosophies were full of stories which had a tendency to show how persons had taken to bed after having been told, by a succession of acquaintances, about the dreadful paleness of face or of a most unhealthy expression of the eyes. It was also affirmed, in the olden newspapers, that some mischievous wife made her husband believe that he was swelling up with dropsy, and should by all means hasten to the German Springs, and should take her along as nurse, his condition being so critical. The wife thus secured a trip to Europe—her art being that of taking pieces out of her husband's vests, so that it became almost impossible for him to make them reach around his abnormal body.

The Metaphysical Cure is, therefore, not a discovery, but the expansion into a medical practice of a power which had once been little else than a curiosity. A tendency of our age is to utilize forces. Nothing so pains the American mind as the thought of having anything go to waste. We are now in a worry lest there be an electric potency that might turn all our wheels; we are attempting to run engines by sunbeams; the waste of water power at Niagara is the grief of many; while those who have escaped these forms of distress are made unhappy because the air is not as full of balloons as the streets are of cars and wagons.

In such a day it was very naturally concluded that if mind has a power over health and disease, let us utilize this power. Let us not permit the force to escape all duty, like the waters of Niagara. Let us not permit merely artful women to use it as a means of inducing dropsy and a foreign trip. Let us domesticate this mental influence, and extract from it valuable service.

Thus came the "Metaphysical Cure" about eight or ten years ago. In the hands of extremists it is made partly one of the delusions of the world, but in the hands of the wise and moderate it is a tonic of great value, and will displace a large amount of quinine and wild cherry bitters. Its philosophy may all be summed up in the fact that the soul affects the body, and can rouse up its torpid blood, can make the liver, heart, lungs, and the brain—that nerve center—quicken their pace and use up or crowd out the diseased globules from the blood and fluids.

This is, then, the philosophy of the mind cure. It can do much for man, and is not to be reproached because it cannot do everything. If the influence of the mind may benefit one sick person in twenty-five, it will then surpass in value many popular medicines; and if it shall prevent many others from falling into any imaginary illness, it will confer a second benefit upon the community. Man is not in a condition to reject the help of any of nature's kind offers. By means of all these discovered helps the evils of ill health may be mitigated, if not banished from the world. Will, energy, medicine, fasting, good air, good food, good water, are all friends of health, but no one of these is master of the entire field of ailment. He will act most wisely who employs all these causes at different times of need.

With masses of evidence of the power of mind over matter, either to weaken it or to build it up, it is high time for us all to invoke the aid of this spiritual influence in not a few days of life; but to call it a general practice of medicine is to attempt to make a part equal the whole. This feat the new practitioners are attempting to perform. They are even attempting to cure disease when it is far away from the alleged doctor—the doctor throwing his mental force a thousand miles, and making it land like a bombshell amid the works of the enemy. This is that *reductio ad absurdum* which has been common in all times.

Trip to America.

One day, when anxious about financial matters, I jocularly remarked to Mrs. Wallis's spirit-guide "Velna." "I wish you spirit-folk could help a fellow sometimes; couldn't you impress some generous soul to assist us with some money?" "Yes," she said, "but you mightn't like it if we did."

Some months after, a proposition was made that I should go to America, but the bare mention of it was enough for me, and nothing more was said. Again, six months later, a friend said he felt impressed that I was to go to the United States; and he would help me to meet the expenses if I would go. I did not relish the idea of leaving home, of separation from all I held dear for so long a time, but, on consulting with Mrs. Wallis, we both felt it was right, and that we must again elect to follow the course the spirits pointed out to us. They would not and did not use any force or persuasion, or say, "you ought to do this"; but placed the matter before us for consideration, and we felt we could not say, "no," painful as it was to contemplate. I was then reminded of my joke, and the answer as well as the fulfilment.

My sojourn in the States was of nine months' duration; my mediumship was considerably developed there, especially the psychometric faculty. Some remarkable experiences in that direction occurred to me. On one occasion a lady handed a fan to a gentleman in front of her, asking him to hand it up when opportunity offered. He did so, and "Lightheart" stated the impressions he "sensed" from it. The lady somewhat indignantly repudiated the first part of the delineation (in which "Lightheart" said the possessor of the fan seemed to have been very much the child of misfortune, to have been very low down and sometimes hardly knew where to get food or shelter), but acknowledged that the last portion was quite correct. The gentleman who had held and handed up the fan, then said: "That first part was for me; it was perfectly correct." Thus in the one object the two persons' magnetisms had been conveyed, and "Lightheart" had read both.

While in America, I was invited to a séance where I was told "the phenomena were their own test." I said I should be glad to see them, as I had very little faith in "bolts and bars." I went, the "forms" came out, walked round the circle, and ultimately sitters were invited to the cabinet to look inside and see the medium while "the form" stood in full view. I asked permission to step up, and went forward, being careful to avoid standing in my own light (as others had done) and looked into the apartment which did duty as cabinet; but instead of seeing the sleeping medium on the couch as I had anticipated, I distinctly saw a paper mask (such as the boys wear on 5th November) with a coil of black hair about it, and a bundle of clothes doing duty for the "body." I was about to retire, but returned and took another look, assuring myself that I was not mistaken. While I believe materialization to be a fact, I cannot agree that all which profess to be such are necessarily genuine, and having published an account of my experiences in an English paper, I was taken to task for having done so by the editor of the *Banner of Light*. Strange to say, the very Sunday previous to the appearance of the *Banner* in which I was "scored," the medium in question had held a séance in New York, and was detected performing the part of ghost in her undergarments, and the mask, very much soiled and worse for wear, tarlatan and other accessories found, such as I had seen and described them, upon the couch. Unfortunately my letter of explanation and correction to the *Banner* was not published, but the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, did its best to secure me justice and a fair hearing. But for this (and in all other matters) I found the editors of both papers, and American Spiritualists, kind, generous and sympathetic, and after nine months of constant labors I returned home stronger, more hopeful and better fitted for the work.—*E. W. Wallis in Medium and Daybreak.*

J. D. Jones writes: The cause of Spiritualism is on the increase in Columbiana, O., and the JOURNAL is doing its work in lifting the cloud that charlatans and frauds have surrounded the glorious philosophy here.

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

The opening day of the season, June 20th, was successfully and pleasantly observed at this beautiful sea-side and summer home resort. The new street steam railway commenced its public work on that day also. The day was perfect in all respects. The trains of the Old Colony Railroad from Boston, and also from Cape Cod, brought large delegations to the Grove, all intent on having a day of pleasant recreation and friendly reunions. At 2:30 P. M. the bell rang, calling the people together for a conference meeting. President W. D. Crockett called the meeting to order, and in a few well chosen words, welcomed all to Onset, and counseled the manifestation of a feeling of justice, tempered with courtesy, in all the public exercises from the platform at Onset during the season of 1885. The meeting was declared open, and remarks were offered by John W. Day, of the reportorial staff of the *Banner of Light*; Dr. A. H. Richardson, of Boston; Mr. Glover, of California; Sidney Howe, of Onset; Mrs. D. Hervy, of New York; Mrs. Fay, of Boston; Mr. Simmons, agent for Dr. Slade; and others.

The growth of Onset since the year commenced, has been greater than any like period of time since the Grove was opened. There has been forty-five cottages built up to the present time, besides the more public buildings and the steam railway. The hotel keepers are putting their houses in order for the accommodation of a much larger business than last year. The cottages are being taken as fast as they are completed.

On Sunday, the 21st, public exercises were held at the Grand Stand at 10:30 A. M., Miss M. T. Shelhamer of Boston, occupying the platform and taking for her subject, "Spiritualism and its Uses." In reviewing its past history, Miss Shelhamer made special reference to the interpretations the popular religions had thrown around it in this day and age, until the spirituality of the spirit had been nearly lost to humanity; but to-day we are beginning to recognize it as a spiritual power in all our progressive movements. "It is claimed by many as the gateway of the human soul. Very well; but we declare to you it has a higher and nobler work and object. It must exert an all-pervading influence in all and over all material things. This power declares that the intellect of man was placed here for a great and noble object. Spiritualism comes to teach us that we are not here alone for selfish and material purposes. Those who work solely with selfish and material objects in view, will sooner or later meet with defeat. The aim and object of Spiritualism is the elevation, education, growth and development of the masses. Your spirit friends coming to you on errands of love and mercy, find their greatest joy and compensation in your soul-growth and development. Those earnest souls that have passed on and prepared the way for you to go, are not idle. Spiritualism teaches you to begin now to work for a diviner life. Spiritualism has within itself the possibilities of all development.

"Oh! friends, the speaker continued, do not let us forget, because we are in communion with the spirit-friends, the duty we owe to them and also the duty we owe to ourselves. Do not manifest a disposition to bring Spiritualism down to the level of material things. Make conditions favorable for spirit return, and do not despise the day of small things. Remember the acorn must pass through all its unfoldments before you can sit beneath its extended branches, and enjoy its richest blessings; so in Spiritualism we must work for its development before we can enjoy its full fruitage.

"But, Mr. President, we must pause here and speak of the grand object that has been inaugurated here to be carried forward by the Onset Bay Grove Association. This Association of Spiritualists were brought together by the Spirit-world, ostensibly for the purpose of creating a center from which shall radiate an influence for the development of the Nation in spiritual or soul culture. We say to you, work on; the Spirit-world is with you. The seemingly inharmonies will be removed in due season. All that is selfish will be of little avail, and will be removed, while honesty of purpose and the good of the whole will be sustained by the spirit friends. Hence we would call on you all to faithfully press forward to a fuller expansion of the soul's uses."

The afternoon services commenced at 3 o'clock P. M., Mrs. Maud Lord using most of the hour in a short lecture, concluding with platform tests.

Onset, Mass., June, 1885. W. W. CURRIER.

"The Black Lady."

Ghost stories galore, royal and otherwise, Lady Bloomfield has scattered through her volumes. A particularly gloomy one was told to her by Princess Reuss, the niece of its heroine, Queen Theresa of Bavaria:

It appears that in the Bavarian royal family there is a tradition of the appearance of a black lady before any death; just as in the Prussian royal family a white lady is seen. One evening, Queen Theresa was sitting with her brother, on the eve of her departure for Munich, when her lady-in-waiting came into Her Majesty's room, and asked whether she was going to give an audience, because though she, the lady-in-waiting, had not been apprised of that intention, a lady was waiting in the ante-room! The Queen, much astonished, said she had no intention of seeing anyone that evening, as she meant to start very early the next morning for Munich and wished to retire to rest in good time. Her Majesty then asked her brother to go and see the lady in question and inquire what she wanted. On entering the anteroom, he saw the figure dressed in black, sitting; but as he approached, it disappeared, so he came back to the Queen and said, *Es ist sehr unheimlich, es muss die Schwarze Frau gewesen seyn.* (It is very uncanny, but it must have been the black lady.) The next morning at 9 A. M., the Queen started for Munich. As she was leaving Aschaffenburg, she told her chaplain she had left various petitions on her writing table, which she wished him to attend to, and as soon as the carriage drove off he went to get the papers, and there, standing by the Queen's table, was again the same figure, dressed in black. That evening, after the Castellan and his wife had retired to rest, they were surprised at hearing the great bell of the Castle toll. The key of the bell tower was hanging up as usual in their room; but they noted the hour, and at that moment Queen Theresa died at Munich of cholera, which seized her on her arrival in the town at 6 P. M., and carried her off in a few hours.

A mystical anecdote about Napoleon III. is given on the authority of Lady Bloomfield's relative, Lord Normanby. He was at the Elysée one day, when he saw the Emperor conversing with San Giacomo. They beckoned to him to approach, and then Napoleon said that he was reminding San Giacomo of a curious interview they had when young men, with a somnambulist. He added that she predicted three things: "That I should be some time in prison, then reign over an empire, and lastly that I should die a violent death." "*Deux de ces choses sont arrivees,*" he said, "*l'autre arrivera.*" Lady Bloomfield tells among her other picturesque tales, a curious story of Harriet Hosmer, who declared that the spirit of her Italian servant appeared and spoke to her at the moment of the girl's death in another quarter of Rome.—*London Letter in New York Tribune on Memoirs of Lady Bloomfield.*

Endorsement of Mrs. E. L. Watson.

To the Editor of the Religio-Philosophical Journal:

As a medium of eighteen years standing, I desire to express through your columns my high appreciation of the lecture by Mrs. E. L. Watson, published in the JOURNAL of May 16th. Every true medium should extend heart-felt thanks to their sister mediums, for the noble sentiments and bold stand for truth as enunciated in this discourse. The time is at hand for sifting the doubtful and deleterious from the genuine and the good in Spiritualism. Let all honest, well meaning mediums stand by Mrs. Watson and endorse the spirit of her utterances.

New York. R.W. FLINT.

J. Russell Taber, M. D., writes: I have been a reader of your paper occasionally for some time, and its tone and rationale is so excellent (to my mind) in contrast to the swallow-all literature which had previously been placed in my hands, and which had really prejudiced me against the subject of Spiritualism, that I now want to try it for a time regularly.

Jon. G. Wright writes: I regard the JOURNAL as the best exponent of scientific thought. Clean, clear and honest it must win in the course of time.

The life of quadrupeds generally reaches its extreme limit when the molar teeth are worn down.

A Lieutenant and 16 soldiers of the regular army are still keeping guard over Garfield's grave.

Mrs. Maud E. Lord in New York and Brooklyn.

To the Editor of the Religio-Philosophical Journal:

While here it was my good fortune to be cognizant of much that was exceedingly interesting in this wonderful medium's work, every evening being fully occupied in séances, either in her own apartments or the private houses of some of the leading citizens of both cities. Sundays she was always welcomed by large audiences whenever and wherever advertised, and those present showed their just appreciation by the closest attention and oft-repeated applause. At all of these public meetings, the tests were very remarkable, being invariably correct in names, places and dates, as those addressed were honest enough to inform us; furthermore they stated that Mrs. Lord was a stranger to them, never before having seen her.

The physical manifestations at all of the séances were of a very superior order, and convincing to the most skeptical minds. Every evening recorded some new convert to this holy religion through the incontrovertible evidence gained from her mediumship. One evening I was seated next to a gentleman whom they said was the "wickedest man in New York." His parents both came to him, took his hand and talked in their natural voices, giving their names in full and the dates of their deaths; they assured him they "still lived," therefore they knew "immortality of the soul" was a "blessed truth," and urged the necessity of living pure lives, etc. He said it was very wonderful, as he was quite sure no one present knew the names of his parents, nor their manner of speech. At another séance there was a gentleman known to his friends as perfectly skeptical, his common expression being, "The dead know not anything." He had not been seated ten minutes before his father stood before him, and calling his name, said: "My dear son, I am here with you. I was murdered." The whole scene was then passed in panorama before the eyes of the medium, who accurately described it in all its horrors. It was on shipboard, and occurred twenty years ago. The vessel afterwards foundered, and the mutineers went down with her; only two of the crew escaped to tell the story. The whole statement, including the perfect description of the murdered man and the mate, his murderer, was corroborated by the son. All of the manifestations this evening were very convincing—full names were given and incidents connected with their demise. One came to a sister—stranger to Mrs. L.—gave his name in full and told her he was killed on Fulton Street by a barrel of whiskey falling upon him. This was given by himself while the medium was conversing with other parties. Some one remarked it was rather warm for extra wraps. Immediately two wraps were tossed into my lap. The room was totally dark, and I was sitting with three others outside of the circle, as twenty-one was the limited number of sitters.

In one of the home séances composed of eighteen, a party of four came in, evidently a mother and three children. Mrs. L. being engaged, I seated them and knew they were not known to any one present. They told me they came in from ten or twelve miles out of the city. The husband and father came, gave his name in full, called his wife's name, took her by the hand and talked, giving her seasonable and sensible advice, kissed her and each of the children several times. Mrs. L. not being near either of them and at the time talking with some one else, it was a palpable fact that it was the spirit of her husband. Every person present on this occasion received unmistakable evidence of the visitation of angels, and were reluctant to withdraw at the end of two full hours with them.

The séances are always enlivened by the rollicking, invincible and ever welcomed child, Snow Drop, together with Clarence, who works so assiduously to bring the spirits forward to recognition, acting always as kind guides to travelers not understanding the way. One evening, a gentleman present had a valuable ring that he very much desired to give to Mrs. Lord, handed it to Snow Drop, mentally requesting her to give it to the medium. The ring was brought to a gentleman at my left, who at once, exclaimed, "A ring has been brought to me!" The owner told Snow Drop she had made a mistake. Instantly she took the ring and thrusting it into my hand closed the fingers over it, saying: "No, I did not make any mistake. I don't want Maud to have it." I then sent the ring to its owner, with the remark, "An influence goes with gold that might interfere with the tests." A moment afterwards Clarence spoke to a man on my left, giving him legal advice of great value.

Mrs. Lord's work is by no means confined to physical manifestations and other tests. As a temperance advocate and moral reformer every day attested to her great power in reclaiming the weak and unfortunate. Daily mails brought letters expressing gratitude for her salutary influence in restraining them from the abuses of intoxicants and other social evils. That she is fully appreciated in New York was attested every day by the expression of kindly feelings, either by fresh fragrant flowers, luscious fruits, or precious white-winged messages of heart-felt gratitude or affection. Her next prominent work will be by the sea at Onset Bay in the State of Massachusetts, where the Spiritualists hold a camp meeting during July. God speed her in her grand work for the two worlds, and may her torch grow brighter and she grow stronger by carrying it. P.

Dr. Bowker Before the Secular Union of Kansas City.

The following is a brief outline of Dr. Bowker's remarks at a late meeting of the Secular Union of Kansas City:

The world is in need of a rigorous honesty and integrity; and in no department is this need more manifest than in religious leadership. The discovery of truth is no very great hardship, but to get the consent of men to follow the light of their own discoveries in this direction is vastly more than is usually done. The world has never suffered from a candid utterance of the truth, but it has endured untold harm through suppression of known facts. Ever since the Christian religion was formulated it has been a necessary plank in every orthodox creed, to prove that endless perdition was taught in the Bible; but the scholarship of the Church during the last fifty years has discovered that they have been mistaken about this matter. A syndicate of scholars from all branches of the Church have recently declared that the words they had rendered "hell" or "endless torment" really mean nothing but the abode of the dead, both good and bad. Now the world looks to its religious teachers to make a bold front of this discovery and confess that they have been mistaken; but they hesitate and prevaricate, because they fear disaster to their craft. Meanwhile the outside world have made the discovery that neither a personal Christ, nor a correctly rendered Bible, stand for authority in the Church. If the Church has done Christ the honor of being canonized as a saint, he has been put at the foot of the list, and is sent away into the heavens as no longer needed to run a church. He is in fact a less personal power in the Protestant cause, than St. Patrick and the Virgin Mary are in the Catholic faith.

Christ as an historical character is, of course, retained in the Church as the central figure of a working basis, but the Church has never shown a disposition to follow the teachings of Christ, unless they comport with their preconceived notions. There is not clean-hearted devotion to Christ, sufficient to induce the leaders in the Church to abandon acknowledged errors and follow the light of research. If our religious teachers are in dead earnest to know and follow the will of their great leader, they will make haste to correct every false impression and permit nothing but truth to go before the people with their sanction.

Medical Legislation—What the Doctors are After Now.

To the Editor of the Religio-Philosophical Journal:

The New York Medical Journal of June 13th says that Dr. A. B. Strong presented to the State Medical Society of Illinois a matter that needed legislation.

1. "An Anatomy Bill" to compel County Commissioners to turn over dead paupers to the Medical Colleges.

2. That "when medical men were sued for malpractice, the patient should be made to deposit funds sufficient, in case the physician gained the suit, to remunerate him for loss of time and expenses."

He did not say the physician should be made to deposit anything.

Readers of the JOURNAL who interest themselves in opposition to the aggression the doctors are making on private rights can and should address their members of the Legislature drawing their attention to these movements of the medical fraternity.

BRONSON MURRAY.

Notes and Extracts on Miscellaneous Subjects.

Hail Columbia was first sung in 1798.

The oldest house in Oregon is 465 years old.

The national debt of Great Britain is about £760,000,000.

Over 125,000 paupers receive public aid in Paris annually.

President Cleveland is said to have an exquisite tenor voice.

The streets of the national capital are shaded by 60,000 trees.

There were eighty-five suicides in Philadelphia during the year ending June 1.

The average life of members of the Society of Quakers, is fifty-nine years.

Tea culture in Ceylon is making headway. The crop is estimated at 3,500,000 pounds.

Dairymen the country over are suffering from unusually low prices of butter, cheese and milk.

Dressed beef now comes to the Atlantic seaboard in the best condition from Omaha, 2,000 miles away.

Brooklyn has only one church to every 2,624 inhabitants—less than any other city in the United States.

The average catch of mackerel off the United States coast is estimated at 294,667,000 fish per season.

The earth at Yaktush, Siberia, is said to be frozen from the depth of 50 feet to 1,000 feet during all seasons of the year.

There were 142 agragrian outrages committed in Ireland and reported to the police during the quarter ending in March.

Owing to the scarcity of steamships many sailing vessels have been chartered of late to load cotton for Europe at fair rates.

Weasel raising has become an important industry in some parts of England, now that a market can be found for weasels in Australia at from $1 to $1.50 a head.

Statistics show the arrival at San Francisco during the past four months of 2,558 Chinese, while only 1,478 departed, leaving an average monthly increase of about 270.

There is one express company in America which has 5,000 officers, ships goods daily over 40,000 miles of railroad by lightning express, and sends a package 1,000 miles for 25 cents.

There has been an increase in unemployed capital in New York City during the past year of $78,000,000. The individual deposits are $50,000,000 greater than they were a year ago.

Wilkesbarre, Pa., was named after Wilkes and Barre, two members of Parliament who took sides with the colonies during the tax discussion previous to the revolutionary war.

The telescopic stars, unseen by the unaided eye on account of their remoteness, are classified as high as the fourteenth magnitude, and their number is reckoned as high as 20,000,000.

One of the greatest curiosities in Japan is the wonderful and almost indescribable variety of coins that are used daily, it requiring in some circumstances 1,000 pieces to make a dollar.

Springfield, Mass., will be 250 years old on May 25th, 1886, according to the first recorded meeting of William Pychon and his little band of settlers on the banks of the Connecticut River.

An English medical authority thinks the marked increase in the death rate from cancer during the last half century may readily be explained by a glance at the history of our laborious age.

In harness a man has lifted 3,500 pounds, this result having been achieved only by allowing every muscle to act simultaneously to its fullest capacity, and under the most advantageous circumstances.

The war of 1812 closed more than seventy years ago, and yet there are, according to the last annual report of the Commissioner of Pensons, 3,898 surviving soldiers, and 19,515 widows on the pension rolls.

Boyle, the philosopher's, great delight was to watch the exhibition of puppet shows. The performance of Punchinello invariably drew him into the street, and he did not mind standing in the midst of a shower of rain to witness it.

Latude made companions of some six-and-twenty rats which inhabited his cell. He gave each of them a name, and they learned to come at his call. He fed them, played with them, and they thus greatly relieved the ennui of his captivity.

A woman in Americus, Georgia, several weeks ago lost a silver quarter somewhere about the yard or garden. Being unable to find it its loss passed out of mind, until a few days ago her daughter, in cutting up some cabbage, found the quarter securely imbedded in a head.

Emperor William is eighty-eight years of age; Bismarck is seventy-one, Von Moltke will be eighty-five in October. Of the historic group at Versailles in 1871, when the Empire was proclaimed, the Crown Prince is the only one that seems to have any considerable lease of life.

Children were born to a mother and daughter at the same time and in the same house in Illinois the other day. The babies were dressed and put in the cradle together. When they were taken up, soon after, neither knew her own child, and to-day they are still wondering which is which.

In the record of 171 years it appears, taking the terms of service as an indication, that the most effective and greatest of English Premiers have been Robert Walpole, with twenty-five years of service, William Pitt, with nearly twenty years, and William Evart Gladstone, with more than ten years.

A San Franciscan has invented a cable car for street railways that dispenses with the grip, does not wear the cable, and secures the same results as the old method with but one-third the propelling power. His plan consists of a succession of large and small wheels inside the car, over which the cable passes.

A Boston statistician says that $1 will buy as much of the necessaries of life to-day as $1.50 in 1875, $1.32 in 1855, 91 cents in 1845, and $1.19 in 1825. In other words, the purchasing power of $1 is 19 per cent. greater than it was in 1855. A dollar will buy more to-day than in most previous periods in the history of the nation.

At Andersonville Prison Cemetery a rose bush was planted years ago at the head of a grave, and all efforts to exterminate it prove of no avail. It has sprouted again from the old roots, and a single red rose blooms on one of the sprouts. Another curious thing is a cistern at the keeper's lodge, that fills with water in some mysterious way that all investigations fail to account for.

Of the fourteen Confederates who sat in Jeff Davis's Cabinet only five remain; R. M. T. Hunter, just appointed Collector at Rappahannock; John H. Reagan, who, it was thought, would enter Cleveland's Cabinet; Robert Toombs, who is blind and very near the grave, and Messrs. T. H. Watts and George E. Davis, who are practicing law at Montgomery, Ala., and Wilmington, N. C.

The woman's movement is making good progress in Sweden. Though the bill giving them the Parliamentary suffrage was beaten by nine votes, they have a voice in naming the electors of the County Council, who choose the members of the Upper House, and vote for municipal councilors and parish clergymen. Sweden is the first country in which, in modern days, a lady is professor at the chief university—Mrs. Kowalewski, a graduate of Heidelberg, and an accomplished mathematician.

Willis Boyd Allen told a Boston audience of a saloonkeeper who sprinkled liquor on the sidewalk in front of his shop for the purpose of tempting the appetite, through the sense of smell, of some poor victim. Many accepted the statement as a mere embellishment of a fictitious tale, but a city missionary who was present corroborated it. Another active temperance worker related how necessary it is to carefully guard tanks in which ice water is kept, in places for reformed men lest whisky is poured in surreptitiously.

Some years ago, when the excavations at Pompeii were beginning, a party of Americans found in what had been the pantry of a house, many jars of preserved figs. One was opened, and they were found to be fresh and good. Investigation showed that the figs had been put into the jars in a heated state, an aperture being left for the steam to escape, and then sealed with wax. The hint was taken, and soon after fruit canning was introduced here, the process being identical with that in vogue in Pompeii twenty centuries ago. There are many ladies among us who can tomatoes and peaches for domestic use, and do not realize that they are indebted for the art to the people of Pompeii.

For the Religio-Philosophical Journal.

Encouragement.

BY C. W. COOK.

Joy, comfort and love, purity, peace,
At your hearth shall abide and ever increase;
If you, in your journey through life's narrow bound,
Will ever in patience and labor abound.
With these for your helpers and those for your gain,
How trifling the crosses, the sorrow, and pain
Which a life in this sphere, rudimental may bring.
All! all shall upbear thee, like bird on the wing,
Yet nearer and nearer the star of thy hope,
While ever and ever, before thee shall ope
The wisdom, the beauty, the majesty grand,
And Creation's beheld one complete Summer-land.
Neenah, Wis.

Warned of Death's Call.

Valley Cottage is a station on the West Shore Railroad, midway between Nyack and Rockland Lake, N. Y. John Ryder was the most prominent man in the place. On June 11 Mr. Ryder died after prophesying for three days that June 11 would be his last day on earth. Mr. Ryder was a wealthy farmer and a high official in the Methodist Church at Rockland Lake. He was seventy-six years old, but his ruddy cheek and clear eye gave no indication of approaching dissolution. On Tuesday, June 9, he called his family around him and sent a servant after the farm hands, meanwhile preserving a calm demeanor. When all had assembled, he said, in deep, impressive tones: "My friends, my time is drawing nigh. But two days more and I shall not be with you. I have received a warning, and it portends death." Turning to a farm hand, he said: "Harness up my horse and buggy." When the vehicle was ready he sprang in unassisted and drove to the burying ground, and marked off the space in which he wanted to be buried. Driving home he dispatched a servant for a lawyer. He also ordered the man to bring an undertaker. The undertaker came and jokingly measured the old gentleman. "Now, give me your bill, I want to pay it now," he said to the undertaker. The surprised undertaker obeyed with reluctance, and the old gentleman paid the money down. The lawyer came and a will was drawn up, and after the instrument had been signed he invited the lawyer to come to his funeral and act as pall-bearer. The lawyer laughingly assented, thinking it was but a whim of his old client. On the following day Mr. Ryder sat in his old arm-chair on the veranda. During the night following he got up several times, and his family heard him walking through the house. He was in his usual place in the morning and appeared to be in his usual health. Toward noon he called his family around him, saying: "My friends, I am going now. Good-by all and God bless you." He then lay back in his arm-chair, and, gazing tenderly at his family, gently closed his eyes. His lips moved in prayer, and once again he opened his eyes and smiled, and again the eyelids closed and all was still. Those around him thought he was sleeping, but when they called him he did not answer. He was dead. Mr. Ryder was buried on Saturday, all his details and requests being religiously followed.

Miss Anna E. Carroll.

After waiting nearly a quarter of a century, Miss Anna Ella Carroll, of Maryland, has received justice, the court of claims having decided in favor of her claim for recompense for services during the war of the Rebellion, including the writing of important papers and the planning of the celebrated campaign up the Tennessee River, which led to a series of brilliant victories, the value of which cannot be overestimated. Miss Carroll's distinguished services should long ago have been officially recognized; but as the gentlemen who presented her case before the court said, "Two formidable obstacles have ever been in the way; namely, the unfavorable attitude of the military mind toward what emanates from outside circles, and what, indeed, Miss Carroll was not responsible for,—the fact that she is a woman." Mr. Lincoln—who, B. F. Wade, chairman of the Committee on the Conduct of the War, says, was "opposed to its being known that the armies were moving under the plan of a civilian," for he "wanted the armies to believe that they were doing the whole business of saving the country"—wrote thus to Miss Carroll: "The country, almost in her last extremity, was saved by your sagacity and unremitting labor. Indeed, your services were so great that it is hard to make the world believe it. That all this great work should be brought about by a woman is inconceivable to vulgar minds. You cannot be deprived of the honor of having done greater and more efficient services for the country, in the time of her greatest peril, than any other person in the Republic; and a knowledge of this cannot be long suppressed."—*Index.*

Victor Hugo.

To the Editor of the Religio-Philosophical Journal:

Last night at Lincoln Hall was held a large and enthusiastic meeting in memory of the life and services of Victor Hugo. Capt. E. M. Lester made a brief introductory speech and was followed by Miss Keyser (a young girl not twelve years of age) reciting in a remarkably accurate and artistic manner Victor Hugo's description of the "Ringing of the Bell." August Strate gave a fine rendering of a piano overture, and Signor Fernanzo sung an appropriate song with wonderful skill and power. The oration was delivered by J. Clegg Wright, a trance speaker of rare excellence, and it was filled with eloquent eulogy of the noble life of the great Frenchman, and was often applauded by the very intelligent and large audience present. Charles S. Keyser gave a graphic account of the last hours of the great poet, and the meeting closed with a commemorative poem by Col. D. Y. Kilgore. D.

Philadelphia, June 20th, 1885.

Our correspondent kindly sends the JOURNAL a copy of Col. Kilgore's poem, which but for its length would be published.

Almost all the Southern States have a nearly equal number of each sex. In Massachusetts the females between twenty and fifty years of age exceed the males of the same age by about 44,000. In seventy-eight cities the excess of females is 148,000. That illiteracy prevails more among women is due probably to the foreign population. Women contribute less to pauperism, the proportion being 31,000 to 36,000. The ratio of prison inmates stands 5,068 women to 54,190 males. Women are in excess among the insane, men in excess among the idiotic, blind and deaf mutes. The proportion of women who engage in occupations outside of the household is smaller in the United States than in foreign countries, but in no country is the proportionate number engaged in superior industrial occupations equal to that in this country. Of the 2,647,000 women in occupations 595,000 are engaged in agriculture, most of them colored women in the Southern States; 632,000 are in manufactories, of whom about one-half are in New York, Massachusetts and Pennsylvania; 282,000 are milliners, etc.; 50,000 are tailors. Of the forty-four occupations recorded as "personal service" forty find women in them. The 525 female surgeons of 1870 have increased to 2,473; the 7 lawyers to 75; the 65 clergymen to 165. The number of laundries has increased from 61,000 in 1870 to 122,000, and of the latter 108,000 are kept by women. This large increase shows a great lightening of the housewife's labor.

The Voice of the People.

The people, as a whole, seldom make mistakes, and the unanimous voice of praise which comes from those who have used Hood's Sarsaparilla, fully justifies the claims of the proprietors of this great medicine. Indeed, these very claims are based entirely on what the people say Hood's Sarsaparilla has done. Send to C. I. Hood & Co., Lowell, Mass., for book containing statements of many cures.

Japanese girls are said to have small, plump hands and to use their finger-nails as pens when writing love-letters.

"That tired feeling," from which you suffer so much, particularly in the morning, is entirely thrown off by Hood's Sarsaparilla.

Garlic among the Greeks was held in such abhorrence that any persons who partook of it were regarded as profane. The Romans, on the contrary, gave it to their soldiers, with the idea that it excited their courage, and to laborers to strengthen them.

"Yes, the other may be "just as good," perhaps, but I prefer N. K. Brown's Ess. Jamaica Ginger.

New England manufactures 100,000,000 pairs of boots and shoes annually. The city of Lynn alone last season turned out a product worth $20,000,000.

It Will Save Your Life.

Everybody knows the symptoms attending coughs and colds, but the dangerous character of these ailments is not so well understood. When a cold settles upon the lungs, if the blood is tainted with Scrofula, or the system is weak, Catarrh or Consumption is sure to follow. Ayer's Cherry Pectoral is the only remedy that may be uniformly relied upon for the cure of coughs and colds. J. J. Rawson, Buckingham C. H., Va., writes: "For several weeks I suffered from a frightful cold, with cough and frequent

Spitting of Blood.

Ayer's Cherry Pectoral cured me entirely." Mrs. R. Campbell, Woodville, Ont., writes: "I was troubled, for five years, with an affection of the throat and lungs, coughing severely the whole time. I used different preparations, and was treated by several physicians, without effect. I finally tried Ayer's Cherry Pectoral, and before finishing one bottle was completely cured." Dr. W. K. Gann, Monticello, Ky., writes: "I have been troubled with Bronchitis, since early youth, and am now 37 years of age. I owe my life to Ayer's Cherry Pectoral." Dr. J. H. Quirk, Fulton, Kans., writes: "Ayer's Cherry Pectoral saved my life twenty years ago. It is a favorite medicine in my family."

Catarrh prevails in this country to an alarming extent. It is a troublesome and disgusting disease, usually induced by neglected colds, and, if allowed to become chronic, produces Bronchitis, and often terminates in Consumption. Ernest H. Darrah, Tollesboro, Ky., writes: "A year ago I was afflicted with Catarrh. One bottle of Ayer's Cherry Pectoral cured me." Miss Eva A. Hall, Ipswich, Mass., writes: "For any one who is troubled with Catarrh, there is nothing so helpful as Ayer's Cherry Pectoral.

It Cured Me

of this troublesome complaint, when other remedies afforded no relief." Dr. F. Schley, Frederickstown, Md., writes: "In pulmonary cases, of an acute character, or of catarrhal origin, I find Ayer's Cherry Pectoral invaluable." Dr. F. L. Pape, Sandusky, Ohio, writes: "I have used Ayer's Cherry Pectoral in my practice, and, in connection with Ayer's Pills, find it an invaluable remedy for colds, coughs, and the inflammations that follow them upon the throat and lungs. We have no other remedy which I consider so sure in its effects." C. H. Pierce, Moline, Ill., writes: "Catarrh had nearly destroyed my sense of taste and smell. Ayer's Cherry Pectoral effected a complete cure."

Ayer's Cherry Pectoral

Has effected many wonderful cures. Mrs. Mary K. Whitcomb, Hartford, Conn., writes: "Some years ago my mother had an obstinate cough, with severe pains in the chest, and several attacks of bleeding from the lungs. She was very much reduced in strength, and believed herself about to become a victim of Consumption. While in this condition, she was strongly recommended by Rev. Dr. Blanchard, of Lowell, Mass., to make a trial of

Ayer's Cherry Pectoral.

She did so, and by its use was restored to perfect health. Since her recovery the Pectoral has been her sole dependence for colds, coughs, and all similar troubles, which it has never failed to cure."

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Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass.

For sale by all Druggists.

Paul B. Brown

PROFESSOR

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Frightful Case of a Colored Man.

I contracted a fearful case of blood poison in 1883. I was treated with the old remedies of Mercury and Potash, which brought on rheumatism and impaired my digestive organs. Every joint in me was swollen and full of pain. When I was given up to die, my physician thought it would be a good time to test the virtues of Swift's Specific. I improved from the very first dose. Soon the rheumatism left me, my appetite became all right, and the ulcers, which the doctor said were the most frightful he had ever seen, began to heal, and by the first of October, 1884, I was a well man again.

LEM MCCLENDON.

Lem McClendon has been in the employ of the Chess Carley Company for some years, and I know the above statements to be true.

W. B CROSBY,
Manager Chess-Carley Co. Atlanta Division.

Atlanta, Ga., April 18, 1885.

Treatise on Blood and Skin Diseases mailed free.
THE SWIFT SPECIFIC CO. Drawer 3, Atlanta, Ga.
N. Y., 157 W. 23d St.

INCIDENTS IN MY LIFE.

SECOND SERIES.

We have in stock several hundred copies of this work,

By D. D. HOME, the Medium.

They are a JOB LOT procured outside of the regular trade, and we intend to give our readers the benefit of our bargain.

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A MYSTERY EXPLAINED.

A Warning to the Gullible.

I.

What was the matter with Walter?

We had known him for over a year, as a warm-hearted, clever and jolly fellow, ready for any good-natured frolic, and open in heart and purse to his less fortunate friends. His motto, often alluded to, was: "It is easier to turn the corners of our mouth up, in sympathetic smile than to drop them in cold non-sympathy." I am sorry to add, that our friend Walter was an atheist, an unbeliever *comme il faut*. He, asking for unbounded liberty to doubt, to others he refused the right of belief. He believed not in a Creator, nor in an after-existence. Like so many others, Walter was "too smart." Religion was "good enough for fools," but not to be stuffed into him. And when Spiritualists urged that there certainly must be more than mere fraud or self-deception to the many manifestations in all parts of our globe, Walter would drown all further argument in a hearty guffaw, an Homeric laugh. There was very little of the spiritual in him, and the way he enjoyed the present life, showed too plainly that his hopes for an hereafter were non-existent.

But Walter was of such happy disposition that every one liked him; he was the most popular young man in our club, and wherever he went he was gladly welcomed. Nothing annoyed him, and a smile on his handsome features was ever present. We never saw him without that chronic smile.

But, what was the matter with Walter? Where was that chronic smile, so suddenly and so sadly missed by all? While everybody asked, no one could answer! He seemed, at first, lost in a brown study; later this turned jet black. What could the matter be, that changed this talkative, boon companion into so taciturn a sour-pot?

II.

One evening, while I was seated in my office, reading the news, enjoying a much-deserved rest after a day's hard work at the bedside of suffering humanity, I was surprised to see Walter saunter in unannounced, and nervously drop into a near chair. His facial quakiness at once betrayed to me an internal revolution; every muscle quivered and he looked, every inch, miserable!

"Doctor, you must do me a favor; I ask it of you as of a friend and medical adviser. I know you to be well-posted in the occult sciences, and you are an earnest Spiritualist."

Seeing my undisguised astonishment, he hurriedly added: "I fully appreciate your wonder, for I have ridiculed such things in former days. That was when I was ignorant of what I talked so boldly. I know better now." And the poor fellow's feelings gave way to hot scalding tears, that in no manner contrasted with his care-worn expression.

It now dawned on me what ailed Walter! As a rule, the very ones who scorn the existence of a spiritual side to nature, are the greatest cowards when brought face to face with, to them, superhuman things. They are the very ones to lose all better judgment, and to easily become the prey to designing real or false prophets, called "mediums." Mrs. Oliphant (in The Wizard's Son) does not overdraw when she lets the scoffer Underwood lose all reason at Auchnasheen, mistaking Symington's footsteps in the hall for an approaching ghost. Such braggarts are always moral cowards. With no belief to guide them; unbelievers are all the more subject to "swallow" more than they can mentally digest, bringing on a brain-nightmare of the ugliest kind. Alas! such unhappy cranks abound, much to the disgust of the better-informed, earnest and honest Spiritualist and to the injury of the grand cause of Spiritualism.

Had Walter turned such a crank? I could not believe it. I knew him of too sound and well-balanced a mind for such tangential capers; yet Walter was by no means himself. He gradually became composed, and then related his somewhat strange adventures, the cause of the puzzling change in him.

Some months ago he had called "for the fun of it," on a "medium," a lady. She had received him with a vulgar familiarity, seating herself at his side on a sofa, to "form a battery." Yet in spite of her unconventional manners she soon astonished our unbeliever with a correct recital of incidents of his life, which he had judged his private mental property. He left her with conflicting thoughts. Though not convincing, it was incentive of further investigation, and our friend now passed through the zigzag performance of "medium-hunting." I will spare my readers this recital. B. and T. were at that time making nightly calls on ghosts to appear (gents one dollar, and ladies half-price; not the ghosts, but the audience). Walter was not impressed to any extent by these "materialized nothings," and went but twice, feeling it a humbug. Was he right? Then he went through the list of trance-media, and appeared at the other end of this long list unconverted. After scores of such failures he was finally convinced by "direct spirit writing," through a medium who was to become the villain of this, my unvarnished true tale!

Yes, Walter was convinced,—too much so. He now veered completely around, as the wind will before a storm; and what a storm it was to become! He believed everything coming from that "medium," the first one who furnished him with proof of immortality. Walter had a collection of "materialized" spirit hair, dress-goods, rings, etc. He valued them highly, and that he could; they had cost him no little sum! He was lost in a constant study, semi-entranced himself, neglecting the material for the spiritual; in short, making a complete fool of himself, and on the road to insanity!

I earnestly expostulated with him, but to no purpose. He would not let me finish, and ended with a pitiful appeal to "save him!" Save him from what? Ere I could get him to confide in me, he was gone!

III.

I was more puzzled than ever. But I resolved to do my best to "save him," though I then knew not of what. Walter was too fine a fellow to lose in this way. I knew that his nerves were too highly strung, and in a day or two more it might be too late. The next day I hurried to his hotel. He silently handed me a copy of a daily, containing a sad account of a young lady who had drowned herself in the lake. Then suddenly he veered towards me with: "I myself am about to do as much, though it is not my life that is endangered!"

Was Walter mad? Was I too late? In this mood, he would do anything. But I dared not approach him openly, and to save him from the impending danger I must not address him, no more than I would a somnambule walking the cornice of a high structure. My silent tactics broke the spell, and soon I listened to an excited recital of astonishing "manifestation." Walter related that after futile efforts at lifting the veil, he drifted towards a "direct writing medium," whose wonderful performances had completely upset him and his supposed wisdom. It was this medium who had convinced our skeptic. Deception was impossible; this, at least, was genuine. So thought Walter! And so think yet a number of others, who called on this same "medium," and who to-day cherish as heavenly souvenirs those "direct writings" as coming from their departed friends. Some of them may read this. If so I am sorry to rob them of one more illusion. I have hesitated for eleven years to do so, but recent events urge me to this step.

I refrain from giving this charlatan's name. I wish not to cause pain to those innocent ones, who aided in his rascality by endorsing him to others. Let us, appropriately, call him Sleek.

In short—after several sittings with this "wonderful medium," during which a mass of direct messages were obtained by Walter from most every corner of spirit land, these communications gradually focused to the necessity of "setting up" this medium with a sum of money, so that he would be placed beyond the earthiness of earth, to enable him to calm the pain, "that the sufferings of the poor caused his sympathetic heart,"—in short, money to "lend God's poor"; and that Walter was the happy mortal selected to give this "wherewithal for the public good," and the salvation of Walter's soul! The modest sum asked for, was only $10,000, and, of course, Sleek was not to get this money, oh, no! For "form's sake" it was to be deposited in Sleek's name, but that was all he was to do or say about it. It was to be drawn only by direct spirit checks. What better security? Who more disinterested than Sleek?

Now do not call Walter a fool; he was not. That is, no more than the rest of us. Remember the circumstances, and that what I relate took weeks to bring about. Walter was less gullible than most men; and yet, having strained at a gnat, he now swallowed a camel.

Walter added that the spirits had reduced the amount one-half, seeing his inability to raise more. On my natural question, "Why knew not the spirits that from the start?" Walter looked puzzled, and exclaimed:

"Doctor, I have tried my best to discover fraud, but I cannot. I now ask you to aid me. Accompany me to-night. I know you will be convinced of Sleek's honesty."

IV.

That evening found us groping our way up two flights of narrow stairs, at No. —— State Street. We dropped into a small room and the presence of Mr. Sleek, who evidently relished not my accompanying Walter. He extended his cold, clammy hand, with that familiar manner always betraying a boor. The hand certainly did not feel magnetic. A something in this fellow warned me to closely watch him.

After exchanging a few remarks on Spiritualism, during which he was evidently pumping me (and I let him pump), Sleek began the "manifestations" with the assurance that he knew not "what done them things," handing us a common cigar-box. It was without any alteration, containing but a piece of black velvet, "black, because an absorber of nature's forces, such as colors, magnetism," etc., as Sleek volunteered to explain. I now closely watched the performance. Walter picked up a sheet of paper from the table and wrote: "Are my spirit-guides present?" Sleek had stepped out of the room ere Walter began writing. We placed the writing in the box, shut the lid and called Sleek in, who, without touching the box, passed a few "magnetizing-waves" over it. I noticed Sleek was agitated. He then stepped aside and we opened the box. The sheet of paper fell out, covered with plain, though peculiar writing on its back. It said: "The spirits bless your coming. Proceed." Walter was despondent, Sleek triumphant, and I dumbfounded. We repeated the experiment. No matter how, we received writing every time! When I asked to use my own paper, Sleek seemed justified in refusing, on the plea that he had to carefully for hours magnetize the paper used. This seemed plausible. I watched every step closely. To my shame be it added, that I mistrusted even Walter. I handled the box and paper while Walter wrote (poor fellow, I see him yet): "Tell me what I must do."

I myself guided the paper into the box, and tied several yards of surgeon's silk I had with me around it. I did not let Sleek come near the box; and on opening it myself, with Sleek in the hall, after his usual passes, the paper was covered with writing! It contained a warning to poor Walter not to endanger his happiness by procrastination. However, it allowed him the fifty per cent. reduction.

What could I do? I did what we medical men always do, and what we have wisely copied from the clergy, when we are defeated and cannot answer,—I shrugged my shoulders and said nothing! This is done with an owl-like expression of wisdom.

I shall not repeat my experiments with this wonderful Sleek. It were carrying my story beyond all bounds. During several visits at Sleek's, I met some of our best citizens, all expressing their conviction. And so I take courage to add that I was at that time also convinced, but at a loss what to do with Walter, who was now more morose than ever, taking no food, no exercise, but brooding over the $5,000 he could not raise. It was a sad sight,—poor Walter! Something had to be done, and that soon.

Luck came to my aid. Was it luck?

One afternoon I turned my steps, impelled by some unseen force, towards Sleek's quarters, outside of his customary séance hours. Unannounced I walked into his presence, much to the alarm of this worthy. I had come to ask the spirits to write for me. If that would not help, I intended to aid Walter by expostulating with Sleek, or to pay my share of the money. My sole aim was to save Walter.

Sleek nervously chewed the end of a penholder he held in his left hand, while, equally nervously, he was busy with the right hand, attempting to cover a vial with a newspaper. This drew my attention towards the vial, and Sleek was discovered! I saw but the lower right hand part of the label, and no more than "——ride" with "——atinum" under it. But that was more than enough. Sleek saw but little of my face, but he also saw enough. We both saw enough!

Remembering Sleek's trepidation, my thoughts must then have had their echo in, "Scoundrel!" If there was a profane prefix, I know the Recording Angel was as kindly forbearing to me as he is said to have been to Uncle Toby!

V.

A half hour later found me at Walter's rooms. I came none too early. Poor fellow, he was unable to properly co-ordinate his thoughts, and watched me in a dazed manner. I asked him to accompany me to my home. He would not go, saying he had some important business with Sleek that evening. It was this sleeky business I came to prevent. But nothing could induce Walter to accompany me, till I concluded to make an exception for once, knowing under such extreme circumstances I could prevail on my wife to "sit" for him. I promised that my wife would fall in a trance for him. Walter became interested at once. "Doctor," he exclaimed, "your wife is honesty itself. If the spirits tell me the same through her that they have through Sleek, will not you then side with me?" I promised everything. I felt he was laboring under a great excitement, and that an abrupt disclosure of Sleek's fraud would certainly unbalance him. I knew I could cure him of his fatal faith in Sleek, and so bided my time. Moreover I wished to convince him of the truth of Spiritualism as well as of this despicable fraud of Sleek's.

My wife kindly consented. She never sat but for me. She was soon entranced. I shall never forget the tenderness with which her control argued with poor Walter. How soothingly she spoke of his being in the hands of a dark souled villain. I was asked to retire, and when I returned I saw Walter in tears, tears of a soothing nature. The poor fellow looked like one awakened from a long frightful dream. I saw the change and touched not the subject.

During supper, however, the same worried look stole slowly over his face. I was prepared for that. Walter thanked my wife, adding that he never was in so pure a presence as that of her control. He would never forget what she had done for his "soul's good," but—did not my wife think that after all there might be dark spirits able to injure him if he did not do as they had ordered him to do? Provoked by a smile on my lips, he turned to me, exclaiming: "Well, Doctor, you, yourself, cannot explain the writing you saw at S's rooms! Can you?"

"My dear Walter, let us have a séance of our own, and perhaps the spirits will favor us," I suggested.

Strangely enough, Walter assented with the eagerness of a boy. We adjourned to the parlor, and went through Sleek's mode of operation. Walter wrote: "If you can, oh! please write and tell me what to do?" I busied myself in another room to allay all suspicion. I let Walter call me in. He placed the paper in the box I provided; my wife did the "magnetizing" in good faith, being equally ignorant of my intentions. Walter himself opened the box. Picture his astonishment, if you can, when he saw a full page of close writing. He carefully read it. Poor fellow! His face twitched convulsively, with death-like pallor. I began to fear that I had been too abrupt, when to my relief I saw tear after tear coursing his faded cheeks. I knew he was saved! How happy he looked. Walter was too much of a man to feel shame where there had been but the best motives and honest conviction. He turned to my wife, and finding it impossible to speak, stooped to kiss her hand in gratitude, and left us saved. It was the happiest eve of my life!

The next day a card was seen at No. —— State Street, proclaiming to the homeless, "two rooms to let." Sleek had sneaked off ere vengeance could overtake him.

Query? Where is the harm done to Spiritualism in exposing frauds?

In this case it saved a good fellow from worse than death, and proved the only way in which he could have become a Spiritualist.

VI.

"How was the direct writing done?" Ah, yes, my dear reader, the very knowledge that you would put that question has kept me from relating the above, all these many years. I fear that its answer would furnish but another method of deception to frauds, causing the gullible to be still more gulled!

We might have a sudden wholesale development of "direct-spirit-writing" spring up all about us. I have told my story for the benefit of the gullible, and not to add to their number.

The reader will remember that I saw on Sleek's table the lower right third of a label on a vial that he attempted to hide under a newspaper. I read only *'ride* and *'atinum*. My knowledge of chemistry came to my aid, and it was almost an inspiration that finished the clue thus by chance obtained (if chance; for I seemed driven to Sleek's rooms). The vial contained *Chloride of Platinum*. It was known to me that a saturated solution of this chemical left no trace on paper, and a "spirit message" written with it would be invisible, till brought in contact with the fumes of certain other chemicals, when it will plainly appear, with a peculiar "ghostliness" quite different from ordinary writing. I will not here state what these chemicals are, for fear that we might thus arouse an army of writing-media. We have too many already.

Sleek wrote his "spirit messages" before the "séance," and had a number on hand for different occasions. The "magnetized" paper was such a sheet, and the "magnetized piece of black velvet" was sufficiently impregnated with the corresponding chemical. Placing the prepared paper on this prepared velvet at once brought out the writing that had so effectually puzzled both Walter, myself and so many others. Sleek was a scoundrel. Are there more Sleeks?

Jefferson, Wis. J. C. HOFFMAN, M. D.

A Word of Caution.

To the Editor of the Religio-Philosophical Journal:

Sometime since one H. Pettibone and wife, who claimed to be spiritual-mediums, stopped at this place. They claimed to be independent slate-writing and materializing mediums. We found them to be very clever tricksters, well calculated to deceive. Before leaving, however, we detected them, and found them to be frauds. They paid all their bills here, but we learn that they left Cairo owing their bill for meals furnished. We heard a few days ago that they were at Streator in this State, and intended going to Chicago, thence to St. Louis and Kansas City, Mo., on their route, as they expressed it, around the world. They were detected here by Spiritualists, and all are satisfied that they are frauds. Their method of operating I could give, if wished, but a word of caution to Spiritualists I deem sufficient.

JOHN LINEGAR.

Mound City, Ill., June 24th, 1885.

The society for promoting the use of Roman letters in the place of the German is fast extending in Germany.

No young man born and bred in a Congregational Church in Hartford within the last fourteen years has become a minister.

The franking privilege was abolished in Great Britain in 1840, and in the United States in 1873. The discontinuance of the privilege saved to the government of the country $2,250,000 annually.

At Argenteuil, between Ascension Day and Whit Monday, there is annually exposed to the view of pilgrims, who journey from all parts of France to see it, the holy tunic of Christ, which tradition says was worn by the Savior from infancy to his death, and which grew as he grew and never wore out.

Inquirers and Inquiries.

"M. A (OXON.)" IN LIGHT, LONDON.

No. 4.

In dealing with any subject so vast as this, I must necessarily have been very superficial; and I do not doubt that many readers will at once complain that nothing said by me at all touches their own case. It must be so, I fear; the needs of humanity are infinitely various, and I cannot hope to touch more than a few of them. But I have found that what was given to me in answer to my own needs was, in a remarkable degree, applicable to others like circumstanced; so I hope that general remarks may find particular application here also.

The difficulties, first of all, vanish in face of a determined will, a persistent and unwearied desire for success; and they will yield to nothing less, save in those rare cases where no difficulties are felt, because they have been smoothed away by those unseen guardians who have need of the co-operation of a selected person, who is irresistibly impelled to action without conscious choice. Difficulties there are for most of us, but none insuperable, only they do not yield to a careless investigation on an idle evening when there is nothing better to do. They may, indeed, be prolonged, but I should be surprised to find that they were in any case insuperable. Penetrating beyond the threshold is a matter of more difficulty, and few care to do what the old occult writers were right in requiring—to sacrifice self altogether with all that that highest of abnegations involves.

The risks are principally of our own making. The ordinary methods in a promiscuous circle of approaching the world of spirit would seem to be devised for the very purpose of incurring the maximum of risk with the minimum of satisfaction. I hope the day is not far distant when we shall agree to abandon such ill-advised procedure. There is risk there, so grave that it can hardly be exaggerated. But for the evenly-balanced mind, not to be thrown off its balance by the unknown and unexpected, there is no risk greater than that which besets our ordinary life. The unbalanced intellect when tried then fails, as it would do elsewhere. The enthusiast raves; the vain-glorious vaunts himself exceedingly; all the over-developed instincts or passions become rife under unwonted stimulation. That is so, and must be so. But the even-minded, level headed incurs no risk, and soon learns his best lessons from the discipline necessarily imposed upon him by an intercourse that demands his whole self-command and the exercise of the best qualities of his nature. I see that it has been said that some risk to physical health is inseparable from this investigation. I have no such experience or belief. I believe that a constant attendance on promiscuous circles is, especially for the medium, whose vital powers are used, gravely fraught with risk. But I know no such risk as attendant on the sane and well ordered investigation of a reasonable man.

In concluding what I have written on the difficulties, dangers, and risks, which I do not wish to minimize, I desire to add some few words on the other aspect of the question. If there be risks, there are blessings; if difficulties, success is to be won. If we leave the individual and pass to the general, if we take a broad view of Spiritualism, and ask what it has done for human thought, we have no reason to fear the result of the inquiry. Taking the term in its widest acceptation as implying the inquiry into, or the knowledge of, the means of communion between this world and the world of spirit, with all that that communion carries with it, Spiritualism has already conferred upon us benefits that we are, perhaps, slow to recognize.

As a corporate organization, its growth has been out of all proportion to that of any body that has preceded it. Its adherents—infinitely varying in minute shades of opinion, but of one accord in important matters—are numbered to an extent which no census can gauge in every country under heaven. Even where open adherents are not found, secret belief obtains to an unknown extent. Even when no special profession of faith has been made, the belief of the Spiritualist has permeated the thinking classes, especially in respect of matters of religious faith. It has made, for instance, the old idea of God obsolete and repulsive, eternal fire a savage myth, and the hard literal interpretation of the Scriptures a crude and childish folly. It has refined, spiritualized, and elevated our conceptions. If it be contended that they would have been elevated anyway by the progress of human thought, I am not concerned to deny it. I only say that Spiritualism has been one of the expressions of the progress of human thought. I do not believe in any progress of that kind apart from the inspiration of spirit.

More than all, it has cut at the very root of dogmatism and intolerance. It has taught a man to think aloud, to have the courage of his opinions, and to leave to others the responsibility for theirs; to lend an attentive ear to whatever of new truth may come from whatever unlikely source, and to cherish with loving veneration whatever of the old truth man has spared in spite of his theological systems.

Most of all, perhaps, it has made religion a matter of daily life to those who before regarded it as a thing for high days and holidays. For if a man makes his future by the acts and habits of his daily life, how should he not live always as in the very presence of death? This, in Eastern phraseology, is in part the doctrine of Karma—the accretion in the earth-life of an individuality which will survive the dissolution of the personality, and which will determine its own future state by the action of inexorable law. If this idea be once grasped as an energizing factor in the daily life, most else may contentedly be left alone. Blessed would be the man whose acts were so governed! Blessed the State whose citizens were actuated by such potent motives!

General News.

In wealth Indiana ranks seventh in the Union.—The King of Greece is the founder of a dynasty.—Francis Joseph became Emperor of Austria by an act of abdication.—An eminent physician has discovered that nutmegs are poisonous.—The sword which the Czar gave to Komaroff is made of Damascus steel.—King Humbert was seventeen years old before a kingdom of Italy existed.—The King of the Belgians is the only European sovereign who was born to a throne and reached it.—The number of children of school age in the Argentine Republic is 503,590, but only 146,325 actually attend school.—Queen Victoria has just lost her favorite dog, Noble, that had been her constant companion in her walks for more than twelve years.—A French musician has caused quite a sensation in Paris by declaring that piano playing degrades the whole science of music by bringing it down to a vulgar level.—July 22, 1885, will be remarkable hereafter as the date of the disappearance of the omnibus from Broadway in New York. Street cars will commence running on that day.—The ushers who acted at a wedding held in Baltimore two years ago were the pall bearers at the funeral of the bride last week, and invitations to attend the funeral were sent to all who had been invited to the wedding.—Mrs. W. H. Vanderbilt makes excellent cake, and is especially successful with a certain kind of sponge cake of her own invention. Mrs. Cyrus W. Field, more practical, is noted among her acquaintances for her very fine bread.—The railroad system of Japan has attained a length of 225 miles, and is increasing steadily. It has been mainly built by the Japanese Government with native capital. The business results up to the present time have given no cause for dissatisfaction.—A section of famous Pere La Chaise is devoted to the sepulture of Mohammedans who die in Paris, and an extraordinary monument of a fabulous value is now being erected in the section. The model comes from Grenada. Two thousand pieces of faience will be used in its construction, and almost all are dissimilar.

The greater portion of the mining town of Iron River, Michigan, was destroyed by an incendiary fire.—Much damage was done to crops, fences and buildings, and several lives lost, in the vicinity of Ashton, Dakota, by a storm.—Elijah Hinson has been arrested at Whitehall, Arkansas, for a murder committed in Greene County, Illinois, two years ago.—Three hundred blood Indians have left their reservation in northern Montana, and are journeying south to join the Piegans in war upon the Crows and Gros Ventres.—James D. Fish, ex-President of the defunct Marine Bank of New York, was sentenced to ten years' imprisonment in Auburn penitentiary.—Mr. Spurgeon, the London divine, has created a profound sensation by the publication, under his own signature, of a scathing denunciation of immorality in the high official life of England. He furnishes a bill of particulars in support of his charges.—Arrangements are already making in England for the celebration of the fiftieth anniversary of Queen Victoria's accession to the throne. The rumor that Her Majesty contemplates abdicating upon this occasion receives little credence.—The gross receipts of the Chicago post-office for the twelve months ended March 30, were $1,873,591, a decrease of $23,294. The falling off is due to the reduction in the rate of letter postage.—At Barnesville, South Carolina, Rebecca Samuels, twelve years old was convicted of murdering an infant whom she was nursing, by soaking her in a pot of lye.—The old United States steamer Niagara, which was used in laying the first Atlantic cable, is to be burned at Apple Island for her metals.—In the case of George W. Richards, late chief clerk in the Census Bureau at Washington, the coroner's jury returned a verdict of death from acute alcoholism.—The venerable Charles Francis Adams is at death's door.—The rebellion against Chinese rule in Chinese Toorkistan is spreading. At Kashgar the insurgents killed all the Chinese officials and native overseers, and cut off communication with the interior of China.



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RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, DEVOTED TO SPIRITUAL PHILOSOPHY ROMANCE AND GENERAL REFORM.

L. U. Draper

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVIII. CHICAGO, JULY 11, 1885. No. 20

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—Development of Liberal Religious Thought, a Discourse Delivered by Solon Lauer, in the New Church at Greenwich, Mass.

SECOND PAGE.—Mr. Underwood Wants a Broader and Less Ambiguous Platform for the F. R. A. Beecher's Fourth Sermon on Evolution. Aids to Earth-Bound Spirits. The Mind Cure. Experience with a Little Girl.

THIRD PAGE.—Woman and the Household. Magazines for July Received. A Hint for Spiritualists. Literary Notes. Book Reviews. New Books Received. Miscellaneous Advertisements.

FOURTH PAGE.—A Sermon to a Sermon Maker. Testimony for Opponents to Heed. Fricasseed Fraud.

FIFTH PAGE.—A Mysterious Glass. The Dumb Man Speaks. A Magnetic Enterprise. The Cholera. Evolution. General Items. General News. Miscellaneous Advertisements.

SIXTH PAGE.—A Vision. God and the Religious Instinct. Notes from Saratoga Springs. Mrs. Dyar's Lectures. The Power of a Physician. Dr. Whedon's "Angelotis." Spiritualism in Kansas. Mesmerism—Messages Carried by a Spirit. Spirit Manifestations at an Early Day. Patient Waiting. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Little Things. Release of a Patient Sufferer. Curious Food. Miscellaneous Advertisements.

EIGHTH PAGE.—Have Disembodied Spirits Power to Appear to the Living? Manifestations Through the Mediumship of Mr. Husk. An Explanation of Miss Rosamond Dale Owen's Views. Miscellaneous Advertisements.

DEVELOPMENT

Of Liberal Religious Thought,

A Discourse Delivered by Solon Lauer, in the New Church, at Greenwich, Mass.

Nearly nineteen hundred years ago, according to history, there was born in Bethlehem of Judea the Prophet of a religion destined to encircle the globe, and claim its devotees in every land beneath the visiting moon. For centuries the Jewish people had adored the God and obeyed the law of Moses. In their Sacred Scriptures was to be found the record of Jehovah's covenant with their Father Abraham, in which the Ruler of the universe had promised that the seed of Abraham should exceed the stars in number, and should be unto him a chosen people; in these writings was preserved the history of their deliverance from the land of Egypt, filled with accounts of miracles performed in their behalf; here was embalmed the law given to Moses by Jehovah himself, amid the thunderings and lightnings and dark clouds of Sinai; here were recorded the inspired utterances of the prophets, the songs of poets, and the history of Israel's many battles with the heathen round about. These writings were the sacred inheritance of the Jews from former generations; and they were held with all the awe and reverence that religion, joined with patriotism, could command. But nations progress, and the institutions suited to the needs of one age are not adapted to the requirements of another. Reformers appear upon the stage of life, and with heroic efforts readjust the institutions of nations to meet their larger wants.

So it came to pass, that unto the Jewish nation a Prophet was born, who was to reform the existing system of religion, and adjust it to the requirements of his age. The law of force was to be repealed in favor of the law of love. The law of retaliation was to give place to that of reciprocity. "Do as you are done by," was to be amended so as to read, "Do as you would be done by." The mantle of love and charity was to be enlarged to cover friend and foe alike. A system of ceremonial observances, of burnt offerings, ablutions, long prayers in public places, was to be superseded by a system of religion purely spiritual; one which should assert the vanity of outward ceremony, and the efficacy of sincerity of life; which should place deed high above creed; declaring that God is spirit, and can be worshiped only in spirit and in truth.

RELIGION OF THE JEWS.

The religion of the Jews had been almost destitute of the spiritual element. It consisted mainly of a severe system of ceremonials, which might be observed by the sinner as well as by the saint. The bendings and chantings, and washing of hands, the abjuration of certain meats, the strict observance of feasts and fasts, all these might be literally followed without developing in the soul a single germ of good.

Then, too, the whole religious system of the Jews was permeated with the spirit of cruelty so characteristic of the race in the early period of its history. The early Jews were, like all primitive races, a savage, warlike people. To the firmness of the Roman, was added a thirst for conquest, and a delight in bloodshed that would have done credit to a race of Alexanders or Napoleons. Unfaltering in battle, undismayed by defeat, relentless in victory, they exterminated whole tribes, and fertilized the conquered soil with the blood and bones of its defenders. Unsparing as a pestilence, insatiable as the appetite of death, the extermination of one tribe was to them but the signal for a bloody descent upon another. With ears deaf to the shrieks of women, and eyes blind to the horror of burning homes and devastated fields, they imbrued their hands in the blood of age and infancy alike; and the wrinkled faces of old men and the dimpled cheeks of babes were laid low together in the dust. With the sharp edge of the sword they cut the ties of human love, and with the torch of war they burned the roof that sheltered defenceless heads. Men and animals alike fell before the surging current of their wrath; and when the brutal soldiers spared a woman's life, it was never mercy that prompted to the act. Revenge and hatred fed the flames of war, and malice sharpened the sword and pointed the spear and arrow. This savage character of the primitive Jew was reflected in the image of his God. To him the Lord was a man of war; "The Lord of hosts is his name." "Blessed be the Lord, my strength, which teacheth my hands to war, and my fingers to fight." In the song of Moses Jehovah is made to utter these words: "I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy."

THE JEWS AND SCIENCE.

The popular conception of God in that early period was merely that of a typical Jew, magnified several times, and placed upon a throne of superhuman power. The Jews knew nothing of science. The great realm of nature was all unknown, and they had no idea that God had any other employment than conducting their savage wars, and attending to their temporal wants. They believed that the earth was flat, and that the sun, moon and stars existed for no other purpose than to give it light. Conceiving this world to be the chief body of the universe, they supposed that God would make it the sole object of his attention; and believing the Jewish nation to be his chosen people, they could but think themselves the special recipients of his favor and his grace. That Being whose presence thrills in the bursting bud, and glows in the beauty of the expanded flower; whose power guides the wheeling orbs of space as well as the mote that floats in the morning sunbeam: whose voice is heard in the song of birds and the murmur of the running brook; who whispers in the sighing breeze, and speaks in the thunder of the summer storm; who sways the nest upon the bending bough, or shakes the very pillars of the earth; whose lightest action is eternal law, and whose will is written in undying words on every page of nature's volume—of this infinite and eternal Power, the ancient Jew had no conception. Jehovah was merely king of the Jews governing with a rod of iron, and spurning the enemies of his chosen people with relentless fury.

The whole religious system of the time of Moses was inadequate to the needs of the now civilized and peaceful people; and so the little babe, wrapped in swaddling clothes, in a manger of Bethlehem, was destined to preach to his people of a God of love, caring for every creature beneath the sun with impartial justice and fatherly tenderness. He was to teach the Jews that not they alone, but all mankind, are children of a common Parent, and equally beloved.

JESUS AND HIS WORK.

We are all so familiar with the story of Jesus' life, as narrated in the New Testament, that it will be unnecessary to repeat it here. He went about doing good. That was his religion. He had no formulated system of theology. He knew that God is love, and that was sufficient. He knew that the highest worship of God is serving His creatures. There is no evidence that he ever formulated a creed to hamper the growth of the human mind. We do not learn that he ever held a revival meeting to excite the emotions of the people, and extort a frenzied confession of sin. We do not know that he ever made a public prayer, to show that he had the ear of Deity. He never claimed to have any influence at the court of heaven. We believe that he frequently communed with angels, and when his heart was heavy with trouble, and tears welled up in the fountains of his eyes, he found sympathy and sweet consolation in this sacred communion. Jesus continued his labors of love until interrupted by his enemies. He went about healing the sick, teaching the people inspired truth, leading them to broader and truer views of God and religion; and such an influence was wielded by the purity of his life and teachings, that the priesthood soon began to tremble for the stability of their power. They saw their influence waning, and with the spirit of intolerance and bigotry which has characterized the priesthood in all nations and in all ages, they determined to forcibly suppress this new teacher who was invading their field. The result was, that the meek and humble teacher, who had no object but to benefit his fellow-men, was accused by hypocrites, condemned, and, like many another brave reformer, put to cruel death. His labors of love were rewarded with a crown of thorns. His hands, whose healing touch had driven disease from the bodies of hundreds, were pierced with cruel nails. His feet, that had only trod the ways of peace on errands of mercy, were lacerated by those he had never harmed. His blood, which pulsed warm from a heart big with love for humanity, was shed in the midst of a howling rabble, incited by hypocrite priests. And so died one whose life was pure and noble; whose highest ambition was to do good; and whose character and teachings cannot be too much revered.

After his death his disciples went about preaching the truths and parables he had given them; healing the sick, and doing good after the example of their master. Soon the teachings of Jesus began to be perverted, and doctrines were attributed to him which we cannot believe he ever taught. The Jewish people had long expected a Messiah, or Savior, who was to rule over them in great splendor and make their nation one of the most powerful in the earth. To gain credit with the people, it was soon declared that Jesus was that Messiah; that after a short time he would return, and assume his seat of power; and that on his appearance the dead would be raised, the living caught up into the air, and, after a general judgment, the millennium would begin. It was asserted that belief in Jesus as the Son of God was necessary to Salvation. Baptism, which had been originally employed simply as a symbol to denote the purification of the soul through renunciation of evil, was now made a necessary condition of Salvation, and was administered for the avowed purpose of absolving one from the consequences of his sins.

ADDITIONAL DOCTRINES.

As time passed on, other doctrines were added to the theology of the church. There was much dispute among the various teachers regarding the truth of their respective views. As the new religion gained in power, the disputes became more furious; and men, forgetting the peaceful character of him whose name they bore, wasted in contention and debate the strength they should have given to the regeneration of the world. Instead of going about doing good, they remained at home doing evil. Instead of teaching the love of God, they were, by their constant quarrels, asserting the hatred of man. In the place of Pentecostal gatherings, they held stormy councils, where they engaged in furious verbal battles over the nature of Jesus and his relation to the Godhead. The different churches had various manuscripts, from which they read in service, and no two of these taught exactly the same doctrine. The new religion was in a very chaotic condition, and its devotees waged war with one another, much as our modern apostles of Liberalism are doing to-day. Soon the ecclesiastical power began to centralize at Rome. The bishop of Rome acquired a sort of supremacy over other bishops, and paved the way for the office of pope. The new church felt the need of an authorized set of manuscripts, giving an account of the origin and rise of their faith. The accounts were so various that nobody knew which one to believe. The matter was finally settled by a council of churchmen, and certain MSS. were agreed upon as authoritative. As power became centralized, the doctrines of the church began to assume definite shape. Heretics were persecuted. A heretic was a fellow who was in the minority. Majority constituted Orthodoxy, just as it does to-day. The creed that had the most men behind it was the most Orthodox. In the realm of faith, there is no criterion of truth. One party believes this, another that; and since neither can demonstrate the truth of its position by the universal criterion of reason, the stronger party will compel the weaker to accept its views. Thus we can understand why the history of religions is one long record of slaughter and bloodshed; and how that which was intended to promote public morals has in all ages been a prolific cause of crime and warfare. The doctrines of peace have been enforced by the arts of war; and beneath the priestly robe has ever been worn the warrior's coat of mail.

The various doctrines called orthodox today were not embodied in the structure of theology without much trouble. Heretics were continually springing up, and teaching rational views opposed to those which were gaining credence in the church. We read that Pelagius, about 450, A. D., taught that Adam was mortal by nature,—that he would have died if he had not eaten that apple; that the consequence of his sin was confined to himself, and that infants are therefore sinless, and not fit for eternal torment, if they die before they are old enough to be wicked. He asserted that sin cannot be removed by baptism, but only by works. The church soon scented him out, and Augustine fiercely disputed his teachings. There was considerable excitement, and poor Pelagius and his followers were soon squelched by law. Another heretic appeared in the person of Nestorius. He held that the Virgin Mary was not the mother of God, but only of the human part of Jesus. He preached these ideas in Constantinople, and created great excitement. The monks raised a riot. Other bishops took part in the controversy, and finally the Emperor of Rome called a council at Ephesus to settle the matter. There was a riot, and much blood was shed on both sides. After much intrigue at court, and buying of votes, the matter was settled by law, and Nestorius lost the case. He was banished to an oasis in the desert, where he died. There is a legend that his blasphemous tongue was devoured by worms, and that he passed from the heat of the desert direct to the hotter climate below. Then there were heretics who denied that Christ was God; who considered it a libel upon the Infinite Ruler of the universe to assert that he had been born of a woman.

But a whole discourse might be given to the various heresies which sprang up in remonstrance against the creed that was growing in favor with the church. Suffice it to say that strength was on the side of error, and might made right. Truth was crushed to earth, but it is rising again to-day with a vitality and power that is sweeping all before it. The early church was not satisfied with the religion of philanthrophy taught by Jesus, but demanded a creed to which all should subscribe. The early fathers had one merit, however, and that was logical consistency. These architects of religious thought built a system of theology whose parts were so interlaced, so logically dependent upon each other, that to remove any one doctrine is to weaken the whole structure. They declared that Adam and Eve were created in purity; that they sinned, and thereby incurred death and eternal punishment for themselves and all posterity. Jesus, Son of God, offered himself as a sacrifice, that all who believed on him should have eternal life. There was to be a great judgment-day, when all the earth should give up its dead; when from the sands of the desert, from the waters of the sea, from the snowy wastes of the north, and the green fields and deep forests of the tropics, all who have lived and died on earth should rise, clothed in the identical bodies which had once crumbled into dust. Those who had believed on Christ should pass to a city of eternal feasts, music, and all the sensual pleasures which the human mind could imagine; those who died in ignorance or unbelief should be relegated to everlasting fires, to suffer eternal torment. The Scriptures were accepted as the word of God, and the church was the sole authority for their interpretation.

LUTHER AND THE CHURCH.

This system of theology had a consistency of parts that we must admire but that very consistency proved its destruction. When Luther revolted from the mother church, he planted in the field of orthodox Christianity the seeds of death; and they are bearing abundant harvest to day. Luther took from the church all authority in the interpretation of the Scriptures, and gave to each individual the right of private judgment. This opened the door to differences of opinion, and placed it within the power of any man of more than common ability to declare his views of Scripture, and draw around him the elements for a new church. The result has been that hundreds of various sects have arisen, each basing its position upon a certain interpretation of the Bible; each warring with the rest for the supremacy of its favorite views; and, instead of one church, strong in the unity of its sentiment, we have scores of sects,—broken fragments, weak and feeble, constantly undergoing disintegration.

So Luther made the first break in the iron chain of orthodoxy, and although the link he destroyed has been replaced with a strand of ingenious argument concerning the efficacy of the Holy Spirit in guiding men to truth, the chain manifests its weakness, and will soon give way. When sects differing so radically in belief as do Presbyterians and Unitarians, Baptists and Universalists, all prove their respective doctrines by citations from Scripture, the time is approaching when we shall no longer seek to establish truth by the authority of the Bible alone. A guide board which points in so many different directions at the same time must at last come to be suspected of unreliability. So Luther broke a strong link in the chain of orthodoxy, and rendered it less galling to the limbs of men. Many links have been destroyed by the hammer of science. The discovery that the earth is comparatively an insignificant body, being only one of seven planets that revolve about the sun, and that the myriad stars are centres of light and life to other worlds, first excited a suspicion of the truth of that stupendous scheme of Salvation in which God sacrificed his only Son to save humanity. Thinking men reasoned thus: "There are countless millions of other worlds in the universe. A large proportion of these must be inhabited by man, for it were foolish to believe that in all the vast array of worlds, this little orb is the only one created for such a purpose. Now, is this the only one on which there is any sin, or has a Son of God been sacrificed on each to redeem it from the power of evil?" Then, too, they began to doubt whether the Supreme Being, having so many worlds to look after, could have been spending most of his time for centuries conducting the wars and regulating the political affairs of an insignificant tribe of people on this little planet. The earth was suddenly deposed from her seat as the central body of the universe and supreme object of the Creator's attention; and the result was, that certain doctrines, based upon the supremacy, began to lose credit in the minds of thinkers. Of course the church viewed this change with alarm. She saw its inevitable results, and she zealously persecuted all scientists who dared to teach it. The story of Galileo is too well known to need repetition here. The brave old man stood boldly up for his opinions until seized by the fiendish clutch of the Inquisition, when, to save his life for further study, he was obliged to recant his heretical doctrines.

RELIGIOUS PERSECUTIONS.

On every hand the fires of persecution leaped toward heaven, their red tongues singing the death-song of brave men who had dared to express their honest thought. From damp, dark vaults the groans of tortured men ascended in piteous prayer to the God of justice, and the answer to that prayer is heard today in the despairing wail of a dying church. In gloomy cells heroes pined away, their ears saluted only by the clank of chains; and their eyes, filled with tears of longing for one more sight of beloved wife and children, closed in death with no one near to dispel the shadows that hovered around like fiends waiting to snatch at the departing soul.

In spite of these bloody efforts, the church could not stay the progress of human thought. Science advanced with slow and bleeding feet, painfully climbing the hill of progress. It was soon discovered that the doctrine of the resurrection of the body was inconsistent with the truths of science. It was learned that matter is constantly changing its form; that atoms which are in a leaf to-day may, in a short time hence, form part of the tissue of a man; that the body, when dissolved in death, is dissipated by the forces of nature, and its atoms pass into new forms of life; that the atoms which compose one body to-day have belonged to scores of others in the past, and will belong to scores of others in the future. This proved the impossibility of a literal resurrection of the body, and thinking men soon began to doubt that doctrine. This link gone, others followed. If there was to be no physical resurrection, there could be no need of a hell of literal fire, for flames could not harm the spirit. Then, too, the idea that hell was below the earth was disproved by the discovery that the earth is round. Space above, and solid earth below, heaven and hell, as definite localities, were displaced. There was no place for them, and they vanished from the sight of rational thinkers. And so the change went on. The path of Freedom was stained with the marks of bleeding feet. It was strewn with the bones of martyrs slain by the cruel hand of the church. But the path was broken, and the thousands who have trodden it since have beaten it into a broad and level road, which will soon be spacious enough for all humanity.

But while the worst of the battle is over, we are not yet entirely free. The banditti of theology still lurk beside the highway of progress. While the stake and the dungeon cell have vanished, the church has adopted in their place methods more civilized, but no less cruel. Brave men and women, who dare lift up their voices for truth and justice, are crucified on the cross of popular scorn, and burnt in the fires of popular hatred. They are not banished from their native land but they are ostracized from polite society. They are not pierced with a crown of thorns, but their hearts are lacerated by the cruel words of former friends. The warfare of the present is more civilized, but no less cruel than the barbaric warfare of the past. The spear and arrow have given place to the rifle and cannon; but mangled bodies and dissevered limbs are as plentiful to-day as in the past. So, too, the martyrdom of the present is different from that of the past; but it results in no less pain and suffering. We know many noble men and women who have dared to cast aside popular tradition and time honored beliefs, and declare their acceptance of more rational views of religion. We know that these people have been treated with all the scorn and hatred that hypocrisy, clothed in the garb of religion, could express. They have seen time-tried friends pass coldly by without a nod of recognition. They have seen those whom they have blessed in countless ways turn on them like beasts of prey. They have been made the target for shafts of petty spite and malice, and their names have been in the putrid mouth of rumor. All the tortures of the fabled damned have been inflicted on these modern martyrs; but the torture has been mental instead of physical, so they do not receive the crown of martyrdom. There is many an instance where some brave and good man in a community has endeavored to lead his people to a higher plane; where he has blessed them with philanthropic works; fed and clothed their poor, visited their sick, and planted flowers on the graves of their little ones; but because he disbelieved some worn out creed, some foolish doctrine born in an ignorant age, and in its place adopted the grand doctrine of philanthropy: because his religion was expressed in deeds of loving charity, instead of solemn looks and heavy sighs; because he answered prayers instead of making them; because a noble life was the only sermon he could preach; because he sought to enlighten and free his people, instead of to chain their minds in the slavery of ignorance, and immure their souls in the dungeon of superstition, because of these things he has been lashed by the tongue of slander, deeply cut by the daggers of malice, and his life made wretched by the cold neglect of those who were once his warmest friends. Such a one is a martyr, as much any that ever writhed at the stake or bled in the gloomy dungeon; and his martyrdom, instead of being ended by the stroke of the axe, or the blaze of the faggot, is prolonged through weary years of sorrow.

A mighty crime is committed by the community which thus crucifies its benefactors, which snatches with its cruel fangs at the hand that gives it food; but humanity ever slays its saviors, and only in another world can we look for that justice which is but a name in this. There the crown of thorns is exchanged for the victor's wreath, the martyr's cloak for the angel's robe. There the lacerated heart is healed by the touch of love, and the eyes that here are filled with tears shall there be dried by the sweet touch of heavenly sympathy. The sorrows of earth shall there be changed to joys, and the bitter tear of grief shall be crystallized into the shining pearl of happiness.

In the history of the various sects of Protestantism we note a steady progress toward rational thought. The early churches were but little improvement upon the Catholic. They had reformed certain abuses, but they were fully as narrow and intolerant as their

Concluded on Eighth Page.

Mr. Underwood Wants a Broader and Less Ambiguous Platform for the F. R. A.

In closing the business before the eighteenth annual meeting of the Free Religious Association, lately convened in Boston, the President of the Association asked if there were any further business, and suggested that any member was at liberty to propose changes in the Constitution or bring forward any plan he might think important for increasing the efficiency of the Association. Mr. B. F. Underwood moved that the Executive Committee be requested to consider the propriety of altering the first article of the Constitution so as to make it read as follows:—

This organization shall be called the Free Religious Association, its objects being to encourage the scientific study of religion in all its aspects, to increase fellowship in the spirit, and to promote the practical interests of morality.

In support of the motion, Mr. Underwood said:—

This proposed substitute recognizes the existence of religion as a fact, differing from the first article of the Constitution, as it now stands, in avoiding possible implications to which objection may be and have been made. The words "pure religion" seem to imply that the Association distinguishes between religion that is pure or genuine and religion that is not pure or genuine, especially since it declares that one of its objects is to "promote the practical interests of pure religion." But, since it does not attempt to state what "pure religion" is, since it allows every member to define the word "religion" to suit himself, there seems to be a manifest impropriety in the statement that one object of the Association is to promote the "practical interests of pure religion." The Association, as such, cannot declare what "pure religion" is; for article second says that "nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief, or as defining the position of the Association, collectively considered, with reference to any such opinion or belief," etc.

Whether religion should be defined as "the expression of man's relation to the universe," as I think it should, agreeing here with Mr. Potter, or "the effort of man to perfect himself," as Mr. Abbot defines it, or belief in and worship of a Supreme Intelligence; whether the object of religion should be regarded as a personal creator, as is commonly believed, or as the ultimate Mystery of being, as Spencer holds, or as Humanity, as Positivists teach, the Free Religious Association does not undertake to say. Why, then, should it in its Constitution speak of promoting "the practical interests of pure religion"? If it be said that "the practical interests of pure religion" are identical with the practical interests of morality, I must say that that depends altogether upon the definition given to the words "pure religion;" and, by the terms of its Constitution, the Free Religious Association is debarred from giving any definition. If the words "practical interests of morality" cover the actual meaning of the Association, why not use them instead of using the expression "the practical interests of pure religion"? If the words "the practical interests of morality" do not mean all that is meant by the expression "the practical interests of pure religion," then there should be an unambiguous statement of just what more is implied in the latter statement.

An implication in the Constitution of a theory or doctrine, assent to which is not required as a condition of membership, is less excusable in the Free Religious Association than in the American Unitarian Association. This Association should contain nothing in its Constitution to prevent the consistent membership of men like Darwin, who said there were two things in the world that he could not see the need of, one of which was religion. A deficiency this indicates, some of you may say; but his definition of religion did not probably include what you mean by the word. Indeed, it may be affirmed that any religion, the teachings of which he did not embody in his character and illustrate by his long and useful life, marked by unsurpassed love of truth, rare modesty and magnanimity, generous regard for others, fondness for nature and knowledge of her curious ways, as well as by vast services to the cause of human enlightenment and progress, —any religion, I say, the essential elements of which were not embodied and illustrated in such a character and life, the leaders of the Free Religious Association can hardly consider "pure religion" or religion worthy their encouragement.

Miss Emily A. Leonard, one of the clearest thinkers and one of the bravest, most just, and most conscientious women I ever knew, although heartily in sympathy with the work of the Free Religious Association, which she generously aided with her voice, her pen, and her money, could not join the Association because of the very article for which I have proposed a substitute. She was present at the business meeting one year ago; and some of you may remember her remarks, urging some of the objections I have mentioned. She regarded the first article of the Constitution as a statement designed to be broad, and actually so from a theological standpoint, but from which the founders of the Association had not been able to keep out entirely their theology, since they had assumed that there was a "pure religion" the "practical interests" of which should be promoted, although endeavoring to make the assumption undogmatic and colorless by saying, virtually, to the members, "This expresses our meaning; but it doesn't commit you to anything, for you are at liberty to define religion to mean anything you choose."

I express not only my own wish, but I believe that of many, when I say I should be pleased to see the first article of the Constitution so modified as to remove the objection which kept from joining the Association so intellectual and worthy a woman as Miss Leonard, and which keeps from us others who are quite as desirous as any among us to encourage the scientific study of religion, and to promote Righteousness, Brotherhood, and Truth.

If the Association is true to the letter and the spirit of the second article of its Constitution, it can make no distinction either in the language of its Constitution or in its management between religious liberals or liberals who are not religious; *i. e.*, if the word "religious" is used to distinguish any class of speculative or theoretical beliefs. In so far as any such distinction is made, the Association must fall short of realizing that freedom of thought, liberality of sentiment, and impartial fairness to all its members, which are declared in the Constitution to be its governing principles.

The Constitution of the Free Religious Association represented a decided advance when it was adopted; and the influence of the Association under this Constitution has, without doubt, contributed to broaden and liberalize Unitarianism, and to make possible such a congress of churches as was held in Hartford this month. But, if the Association is to continue a radical and progressive body, it is time now to make another advance, and preparatory thereto the proposed revision of the Constitution seems to me demanded by common fairness as well as by the interests of the Association.

Mr. Holland, Mr. Hinckley, Mr. Ballou, and Mrs. Bisbee urged the desirability of the motion, which, however, was opposed by Messrs. Whiting, Whipple, Applebee, and Henshaw. The last named gentleman proposed a substitute, allowing the Executive Committee to consider any suggestions offered. Mr. Hinckley moved an amendment authorizing them to consider Mr. Underwood's plan and any other suggestions. This was adopted.

For the Religio-Philosophical Journal.

Beecher's Fourth Sermon on Evolution.

Mr. Beecher delivered his fourth discourse on Evolution June 14th. He selected for his text the 19th and 22nd verses of the 8th chapter of Romans. He took the position that no connected and perfect interpretation of these two verses could be given, except upon the substantial theory of evolution.

Having just refreshed my mind with the contents of these two chapters, I think Mr. Beecher is correct. No man much acquainted with the advanced literature of the present century, can read these two chapters without being impressed that he is following the thoughts of a strong intellect; a robust man in mental power, but really groping his way in the dark. Had this earnest man in pursuit of truth been at all informed on the subjects of geology—progression—(as now understood) and phrenology, it is not probable that he would have written much that he did. He did not seem to understand that the human body is simply an instrument or servant of the mind, and in no ways responsible for any deed, good or bad. Paul gives no intimation that he was aware that the intellect of man is a unit—all the qualities and departments being necessary to constitute a human spirit; and all useful and holy when not perverted or diverted from their proper and legitimate uses. What we understand to be the lower attributes of the spirit, when misdirected in action, may lead to physical or moral ruin—apparently irreparable, but not so in the absolute. The higher attributes, when out of balance—running wild, without reason to hold them in check—these lead to extravagance, insanity and madness; but a soul thus wrecked for the time being, will right itself through natural law—if not while dwelling in the body, then after being relieved of the body. However greatly we may admire the stately stepping of Paul, in his reasonings and speculations on religious subjects, that does not prevent our discovering his mistakes. All honor to him that he did so well with the light and means at his command, and for his noble intentions. But we would say the same of Plato or Socrates. These ancient authors cannot be read in the light of the present century, without seeing that they were not informed on some very important subjects, now understood by school boys. Still we admire the men for saying so much that is good and grand.

Mr. Beecher said that "speculative theology had brought confusion to mankind. It was not Christianity, and because it was disrupted, Christianity was not disrupted as a result. The two things were as wide apart as heaven and hell." Millions of men and women can readily say amen to this declaration! The gentle spirit of Christianity rejoiced untold millions of human beings before the lowly Nazarene was born. It shone refulgent in his upward-aspiring spirit. It has its home among all nations—it nestles, lovingly and tenderly in the hearts of good men and women in all parts of the world, and in the heavens above. No particular individual discovered it, or brought it to light. It is a part of the constitution germinal to the souls of all human beings—its manifestations ever being in keeping with conditions and surroundings.

The eloquent preacher said: "Already the foremost agnostic and atheistic reasoners propose to rename God, and call Him force or energy." Mr. Beecher did not care what God was called, if by the new name was meant, what Christians understand by the terms "Jehovah, Lord, Christ." If a rose by another name, is really the same in beauty and sweetness, it must be a real rose. The character given by the Bible, and the popular churches to the Jewish Jehovah, is not lovable, inspiring or assuring; and if a new name is to be given by agnostics and independent thinkers, I trust an improved perception of character will accompany the new name. If the new name is to mean the same as Jesus Christ—that would only be a continuation of the shameful theological blunder, that would take away from the gentle Nazarene his noble manhood—deprive us of the force of his sublime example, by making a God of him, whom no finite being could hope to imitate, in the absence of Deific power. Mr. B. said:

"In the evolution of the human family, each step higher left man inferior to the next stage above. Imperfection was the necessary concomitant of gradual development. There never had been an absolutely perfect man, and no man had ever jumped at once from the cradle of animalism to the region of spirituality.... The old scholastic theology made sin spring from a corrupt nature. A nature corrupted through the fall of Adam. I would make it spring from a nature that was not corrupt, but which had not as yet developed and unfolded."

These ideas, the Spiritualists have been for thirty-seven years proclaiming to the world through books, papers and the rostrum. Mr. Davis taught Darwinism before Mr. Darwin said anything about it. All the loud or liberal thunder, based on truth, which Mr. Beecher uses, spirits have been teaching. The safe path for him now to walk in, has been pioneered by Spiritualists. But we cheerfully credit him with manly boldness for daring to state these things in his pulpit. A roguish boy once approached the open door of a Quaker meeting, where all was sitting in solemn silence. The lad held up a penny-tart-pie, and exclaimed, "Whoever speaks first, shall have this pie." Mr. Beecher is, I think, the first clergyman, occupying so prominent a position, to publicly preach evolution. It would seem that he is entitled to the pie. I trust his wife will see that he has a good one. If the Spiritualists should serve him one, it might compromise his popularity.

Mr. Beecher said: "If you sweep out with the broom of indignation, that hideous pit that theology has dug under the world; if you take away all these grotesque, infernal and malign images that yet populate the brains of men, then you have taken away all the difficulties that inhere in the origin of evil, and in the origin of sin, as springing from the very nature of our evolutionary government in this world." This declaration contains about as much truth as any man could get into a short compass. The weakness, the blunder and the grievous folly of the clergy has been to ignore, reason as profane, and deal in mythological stories about whales, bears, foxes, quails, devils and lakes of fire. No doubt they have found it easier to tell mythical yarns than to fairly address the reasoning faculties or to gather up a knowledge of the facts spread abroad in nature and draw rational conclusions from them. They have delighted to revel in an airy region of the imagination, where no man could follow, and find the facts in the case. They have thought it easier to frighten people than to convince them with arguments, drawn from experience, observation, and the many voices of nature, that point the way to demonstrable truth. It is well Mr. Beecher did not forget to say:

"When I think of the condition of men after death, and think of Africa, and all Asia, and of the myriads who have passed away through thousands of years; I ask myself, what has God done with them all? Where are they? Are they wailing in unmitigable torments? If they be, so never let me mention the name of God again, and let me never violate my own nature by calling him Father. It trampies under foot the very foundation thoughts we have of fatherhood."

Here we have one of the most far-famed of clergymen, confessing in his pulpit to thousands of his fellow Christians, that the moral character imposed by the churches on the most high God, is simply infamous. So the independent thinkers have been saying all along the centuries. Can it be possible the clergy did not know it long ago? They must have been aware of it. But they have clung to the thought that only a horrible monster in cruelty, for a God-idea, could frighten the wicked. They seem to have forgotten that benignity, love and mercy can melt an obdurate soul in to tenderness, when frowns, power and cruelty can produce no desirable effects. Mr. Beecher said:

"The old theory is repulsive, unreasonable and demoralizing. I hate it. It sets up a factory of damnation before, behind and on every side. I won't be silent on this subject, for I am a lover of men, and I desire to make the truth plain. The worst thing in the old theory of sin, is the theory of punishment and that men were made to believe it or be damned. I say you are damned if you do believe it. It is hideous and horrible, and makes creation a shamble, and God a slaughterer, and men worse off than animals. The theory of evolution makes more effective and far better appeals to men, than any other to live on the high ranges of emotion. It expands and fortifies the fact of repentance, and the universal need of it."

We all know very well that the old system to which Mr. Beecher so strenuously objects, crushes the hope out of vast millions of the human family. In the folds of the church they fall, and are thrown out into the world in despair of ever being any better. Too many of them fancy their fate is sealed—endless woe is their doom—they fail longer to aspire towards goodness, purity, wisdom and moral excellence—they put all the beatitudes behind them and float down the dark currents of sin and error. But the instructed evolutionist finds no such lions in his path to discourage him. He knows that the invitation of God and nature is to go forward. He knows that from the cradle his life has been only evolution and progress and that notwithstanding all obstructions that may have fallen in his path. All the language of nature around him, preach the same doctrine that has been incorporated in his own being. He is aware that this law of evolution through all the storms and rolling seas of life has been lifting him into nobler, higher and broader views concerning God, life and humanity. It is a principle dwelling in the inmost temple of his immortal spirit. And his better judgment assures him that this principle must accompany him into the future life, where its uplifting, strengthening, and refining power must operate under more favorable conditions than can be obtained in this rudimental stage of being. WM. C. WATERS.

Aids to Earth-bound Spirits.

Through the Mediumship of Mrs. H. A. Whittier, of Boston—Prepared for the Religio-Philosophical Journal from a Record of the Stances, by Herman Snow.

No. 7.

ADELAIDE NEILSON IN SPIRIT LIFE.

The opening words and general course of this séance were as follows:

"I feel a touch upon my shoulder as if desired to follow some one; it is not that of my especial spirit guide; and now at length, I find myself in a strange and beautiful locality, the refinements of the scenery opening gradually to my perceptions. I feel that this must be in some foreign country. A massive marble cross is before me; it is of the purest white, and is wreathed with delicate flowers and vine-tracery, all cut out of the solid white marble. This cross stands at the head of a grave, the above-ground impression of which is not of the usual sharply defined shape, but makes a part of the gently swelling lawn-surface of a burial lot whose vivid green, and cleanly cut gravel walks are partially veiled by over-hanging shrubbery. This lot is not a part of a public cemetery, but is in private grounds, the resting place of but one mortal body. The villa residence is not visible from this spot, but, from certain sounds I hear it must be near at hand. I now go around to the other side of the cross, and try to read the epitaph. Its meaning is gradually unfolded to me. Adelaide Neilson is the name, and beneath, in smaller letters is inscribed—

'Gone to join the angel choirs.'

Prompted by the same invisible touch and presence, I now go away from the burial lot in a direction opposite to where the residence seems to be. I follow on through neatly trimmed shrubbery, and over clean graveled walks until I see before me a small lake of clear and bright waters. A flight of granite steps—at the foot of which, on either hand is a granite column surmounted by a vase in which a century plant is growing—leads down to the shore of the lake. Descending these steps, I stand amid surroundings of exquisite harmony and beauty. Conspicuous among which is a rustic grotto, having over, and around it a profusion of the cactus in full bloom, some of the flowers being of extraordinary size and brilliancy. Now I see, coming from over the lake, a small boat in which is a man of about 30 years of age, in boating attire, who gradually approaches, and finally rows his boat into an ingeniously arranged boat house formed partly by the over-hanging shores of the lake. I am now led back in the other direction, and at length come in sight of the villa residence; it is built of stone, with this marked peculiarity that the stones are of well-defined triangular shape, the general style of the building harmonizing with this peculiarity. I am led into this building, or into that part of it with which my visit is especially concerned. This is a finely arranged music room, of lofty, almost cathedral-like proportions. A large concert, grand piano is prominently conspicuous; also a harp, and other musical instruments are to be seen in different parts of the room, whilst piles of music in sheets and volumes are everywhere conveniently at hand. A gentleman is seated at the piano, it is the same whom I saw at the lake. I am given to understand that he was the constant companion of Adelaide Neilson during her earthly career, under whose patronage he had been prepared for his work. It is clear to me that she was dearly loved by him, and now that she has been taken from his sight he is sunk in deep sadness and grief. A piece of music is before him, a favorite with them both in their earthly experiences. Wearily and listlessly he strikes the keys and plays the prelude in the soft and gentle tones which he knows she loved so well, and now—wonderful and beautiful to behold!—she herself glides gently up close to his side—invisible to him but visible to me—and joins her spirit voice with the notes he is playing. I can plainly hear both the spirit and the instrumental strains, and the effect is ravishing to my spirit....

"All this while the dear spirit singer has been standing in close sympathetic relations with the player. She cannot, however, enter into the depths of his grief—almost to the verge of despair as it is. She looks bright, even joyous; for she knows that her life is more real than ever, and that she is still able to come into close relations with her former companion and helper. She hovers over and around trying to soothe him with her gentle touch. But as yet he does not seem conscious of this ministering agency; he struggles with his grief, but it is too much for him; he bows his head and arms upon the piano and gives away to convulsive sobs.... Now he suddenly gets up, and rushing out of the house hurries through a well-worn by-path to the grave with the marble cross at its head. He prostrates himself upon it in despair, even to the extent of suicidal thoughts. The spirit dear one is still with him trying to reach him with her gentle influence. At length the man is somewhat softened in his feelings, and utters an earnest prayer for help. This brings her more closely to him, enabling her to infuse somewhat of her own cheerful trust into his troubled soul. He gets up and returns to the house; and soon after a light is seen in one of the upper rooms and he appears to my sight looking out upon the night scenery, through the parted drapery of his chamber window."

This is but an imperfect outline, expressed mostly in my own condensed language, of what was given by the seer in minute and interesting detail. She said that although herself still belonging to an earthly body, and seeing mostly earthly objects, yet all seemed viewed by her from a spirit standpoint. She dwelt particularly upon the character of the light which, to her vision, lighted up the music room, also, subsequently, the entire building and its surroundings. This was an extremely soft and mellow light, being apparently made up of emanations from the attending spirits, of whom many were gathered around what seemed now to be a special center of interest.

Although what was thus presented was as if of present occurrences, yet in reality it was a representation of what took place soon after the spirit Neilson had left the bodily form, it being probably a psychological transfer from the memory of the spirit to the mind of the medium, the two at the time having been closely *en rapport*.

The Mind Cure.

The religious revolution which now overshadows the consideration of the physical phenomena, is receiving serious attention from clergymen. The ministers regard it as the most dangerous innovation that has threatened the Christian Church for many years. Scores of devout members of the evangelical churches have seceded and joined the Christian Scientist branch of the metaphysical organization, and it has thus far been impossible to check the defection. The new theology is confined to the creed of the Christian Scientists, who constitute the largest division of the mind-cure host. They make the principles of a new religion the foundation of their theories of mental healing. Mrs. M. B. G. Eddy continues to be high priestess of this branch of the movement. The creed which she has formulated as the basis of her system is a peculiar theological mixture. But as Prof. Stacey Fowler said in a recent paper: "If they heal, people will not stop at a question of theology. If they heal, they will carry the day, and they ought to." Hence it is that Hawthorne Hall on Park street, where the Christian Scientists meet, is thronged an hour before time for service each Sunday. So eager are people to learn, that after the seats and standing room are taken, they crowd around outside the doors where they can catch only an occasional word or two. The service consists of ordinary devotional exercises preceding a sermon by Mrs. Eddy. But her ideas are so blindly and illogically presented, and are so full of apparent inconsistencies, that it would be impossible to describe them even in outline. "God is an infinite mind, matter is nothing. Personality is the embodiment of mind. Forgiveness of sin means the destruction of sin." These are points gleaned by listening to one of Mrs. Eddy's rambling Sunday afternoon talks.

The Rev. A. J. Gordon, D. D., a prominent Baptist clergyman, who has studied the books of the Christian Scientists and talked with the leaders, pronounces their creed a mixture of pantheism and Buddhism. The delusion, he says, is most insidious. The large use of the Bible, the strenuous demand for holiness and self-abnegation in the disciples, the results apparently effected in the ministry to the sick—these are very powerful considerations for attracting converts. So hundreds of young ladies especially are drawn into the system under the impression that they are getting some finer quality of Christianity. Dr. Gordon predicts that this is not the final issue. If the body is only a phantom and the flesh only a shadow, by and by some very practical sinners will take refuge under the system, and insist that the sins of the body and the transgressions of the flesh are harmless, since they are only the phantom of a phantom and the shadow of a shadow. Dr. Gordon regards the whole system as a sort of witch's cauldron, in which every conceivable heathen and Christian heresy is seething and simmering to produce the subtle essence called "mental medicine."—New York *Sun*.

Great Britain has 284 life-boat stations. In the current year there were 3,654 casualties to shipping around the British Isles; 633 lives and 18 vessels were saved, in addition to 189 lives by shore boats and other means, where rewards were given, being a total of 792 lives saved through the agency of the society. During the year lifeboats were launched 252 times, and not one man of their crews was lost.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of medial power, experiments in thought-transference, and manifestations of supernormal mental action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood.

Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor, or an invitation extended for others to reply.

Experience With a Little Girl.

To the Editor of the Religio-Philosophical Journal:

Being a member of the Mercantile Library reading rooms, etc., I have the pleasure of perusing your weekly JOURNAL, which seems to be of a far more liberal character than any of the other spiritualistic papers or books that I have had an opportunity to read. I commenced my investigations of Spiritualism by sitting with a friend at a small table —the usual way then. The result was startling; both of us became suddenly "influenced," and the table began to quiver, and we to write so rapidly that we could not control our hands. Then began personation, each trying to resist, but the force was too strong for us. The influence caused us to laugh so heartily that we struggled for breath. The leg of the small stand was split entirely off. The writing was unintelligible. When the séance was over, we looked at one another questioning, "What is it?" The next time I sat alone, and wrote: "A man will arise for the times. He will calm the people." This occurred when secession was rearing its head, and Abraham Lincoln had been elected.

Having always been a Bible reader, I had often as a young woman, and even as a child, desired to inquire of the Lord as the people did in olden times, and I said to myself: "Where can a medium be found in these latter days, pure enough for God to speak through as he did to the men of old?" Especially did I desire to be like David and his seers, such communications being my utmost desire; but how to approach the Almighty was my daily thought. As I was determined not to seek familiar spirits, having God before me as my idol, I required no other helper, not venturing to think that I could be used as such a medium. I still asked when I allowed myself to be "possessed," that the spirit of the Lord would guide my hand and protect me from harm, determining to have "God's spirit" or none. I stumbled along in the dark, seeking here and there, meeting with much that was strange, wonderful and new, paying professionals their demand, but always saying, "I seek only the spirit of the Lord."

Suddenly I was called upon to suffer a great bereavement in the death of a dear child, eight years of age. I was tempted to seek her spirit, but fought against it, determining to continue the search after the "Mighty One," even were I to be crushed in the attempt. Meanwhile secession was rampant, and I began to fear for the country, and to desire the Great Helper more and more. Then one year after, another child, aged about three years, was taken away by death, and I began to ask, "Where is the Comforter spoken of in the Bible, and which of the Trinity is the Father we are to pray unto?" I was an Episcopalian, and my pastor was a "Trinitarian" of the strongest kind, and when I asked questions, he would reply, "There are three distinct persons and one God." Now, this doctrine was not comforting to me in my sore trials. I wanted one God and Father, and I began to read and seek for myself, and to pray also, "Show me the Father," for three persons puzzle me. I cannot rely on three. I want only one God; only one Creator, only one Father—God, the powerful One. I suffered hourly, reading every old book on the subject, every old and new sermon, commentaries and Bible studies, but found no relief. Trinity was written on all, and in all things.

To add to this confusion my pastor preached on the subject, saying, "Brethren did you ever think that God is lonesome, and Jesus with him?" Alas! that was the worst yet. I was in despair, for the question began to torture me. Then I said in prayer to the Trinity I then believed in, "Show me a pure medium that is endowed with the spirit of the Lord, that I may know of this matter." My only sorrow now is that I did not keep a record of dates when I had this experience through my own child not yet ten years of age. It was during the month that an expedition was fitting out at the Battery to sail south. All were wondering where it was going, but the secret was safely kept. Was it in October 1861 or 62? I forget; but it was then that the vision was given through my child, of the war and its conclusion. Laying my hand on her brow, I said, "What do you see when you shut your eyes?" God may speak through a child so pure and good. She saw a hand coming out of a cloud opening her inward sight. She said: "I am at the Battery. There are ships fitting out there rapidly. Oh! how busy the men are, and how quietly it is being done. All is nearly ready. Now I see them sailing forth. They stop at Fortress Monroe," spelling it out slowly. "Oh! how the waves toss, and what storms arise!" She then spelled other names. Annapolis was one and Port Royal another. Then she described the scene there, all as it was reported by the papers. She said: "Only eight men were killed on our side." Then she returned in vision, saw the second expedition and all of its results; in fact, she was two hours in this trance state. At last I said: "You must be weary. We will cease. Instantly she was herself again. She afterwards foresaw the burning of Charleston, and the fight between Merrimac and Monitor long before it occurred. In fact, she foresaw every event in the war day by day. This wondrous gift and power was exercised freely after weeks and months.

New York City.

The tombs of Esther and Mordecai are in a poor little shrine in Hamadan, Persia. They are covered each by a wooden ark, on which are small pieces of paper like labels, covered with Hebrew characters. They are placed there by the Hebrew pilgrims. All are under a small dome some fifty feet high. The building is of red bricks, the walls much patched with mud; the blue dome is of tiles. These tombs are held sacred by all Hebrews in Persia, and thousands make pilgrimages annually.

Horsford's Acid Phosphate.

AS A REFRIGERANT DRINK IN FEVERS.

Dr. C. H. S. DAVIS, Meriden, Conn., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased with it."

Woman and the Household.

BY HESTER M. POOLE.
[106 West 29th Street, New York.]

TRUSTFULNESS.

In peace the day is ended, and the night,
Falleth as doth a veil upon the sea;
Along its bosom comes with swift-winged flight
The gray mists, silently.

O anxious heart, how nature speaks! Her power
How leisurely she uses! How intense
The infinite peace of her most fruitful hour!
How soft her influence!

Time hath she for her storms to sweep the main;
To rock the tree-tops with her winds of wrath;
To bring forth fragrance in the Summer rain;
And time for snow she hath!

So, dear, for all my eager soul desires
She keeps sweet times and seasons. In her mood
Is hid for thee all passion's subtle fires
To round thy womanhood.

Cease, then! and in this dewy twilight move
As one who asks not whither, cares not why;
This gift for all holds still the Eternal love—
God's endless by and by. —*Anon.*

MISCELLANEOUS.

Mrs. Mary A. Leonard, the woman lawyer of Seattle, W. T., whose application for admission to the bar of this State was refused by the Oregon Supreme Court, was lately admitted to practice in the United States District and Circuit Courts for Oregon.

The Empress of Germany, some six years ago, announced in the *Official Gazette* that she would henceforth decorate with a golden cross every female servant who had passed forty years of her life in the same family. A list of the recipients of this royal favor since 1876, number 863.

Under Lincoln's administration the first female clerks were appointed, and the custom has grown, until now there are some 1,600 in the various departments—over 700 being employed in the treasury building alone. Most of them are the widows, sisters or mothers of Union soldiers who lost their lives fighting for their country.

Miss Jennie Carson, who is called "the Montana shepherdess," owns a finely located sheep ranch between Martinsdale and Oka, Meagher county, with all the required and necessary appurtenances. She paid $11,000 for the ranch. Miss Carson is a bright, intelligent young lady of fine executive ability.

A young widow of Galveston, Texas, is one of the largest tax payers of that State. She keeps her own books, manages a large sheep and cattle ranch, buys and rents real estate, and keeps strict oversight of all her business. She has good appearance and some accomplishments withal.

WOMAN'S WORK OUTSIDE OF HOME.

The noble work of Martha Schofield, founder and business manager of the Schofield Normal Industrial School for Colored Pupils and the Training of Teachers, which was organized in 1868, at Aiken, S. C., and the valuable work of which has been made familiar to the public through the columns of the press, must be well known to many readers of the JOURNAL. The school house is now under cover, and funds are needed to finish the work. Miss Schofield writes concerning the people she is trying to aid:

"They are such a patient people; we know all their faults as a race, but we want to teach how to overcome, how to grow strong, to meet and resist temptation, how to fill full the place they find themselves in in life. We do not expect all to turn out well, but we reach so many other lives by making one stronger and better. They all go out to do something, and some so fitted for doing the merely daily example. They are worthy of all this generation can do for them. I would not take back one minute of my life in this twenty years that has been used to helping try to lift them up, and no reaping can gather up the sweet lessons of Christian patience, love and charity and faith they have taught me. We are too busy to look for reward, but it comes in many little ways, and its sweetness wipes out the unpleasant and discouraging things. This Nation owes them so much. The poor at the North can educate their children free, but here a whole race that have been dependents for two centuries are left to earn their bread through ignorance and prejudice, and all they ask is a chance to be taught how to live—how to train and rear their children."

The following three items are condensed from the *American Machinist:*

"Robert Yergin, of Dial's township, Laurens, Ga., has a daughter of whom he can be very proud. She has for several winters acted as engineer, running her father's engine to gin cotton, using her books even while at the engine for self-improvement. By her self-application, energy and industry, she has made money enough to educate herself first teaching, then attending school. She is now in the graduating class of the Columbia Female College, has been elected to write her class valedictory address, and holds the position of first honor in her class. Miss Yergin is now seventeen years of age, handsome and intellectual. Miss Mary Yergin's younger sister, Miss Lilah, fourteen years of age, now runs her father's engine, and promises to follow in her elder sister's footsteps.

"On Sunday it was found necessary to send a train out to the Ninnescah bridge with material, and, no engineers being on hand, Mr. George N. Bauman put his daughter Bessie, a school girl, in charge of the engine, furnished her with a fireman, and she did her work nobly, handling the throttle and guiding the iron steed as well as the best man on the road. Bessie has frequently ran the engine about the yard, but never before made a trip on the road.

"The wife of an engineer and lighthouse keeper for the United States Government, when her husband is absent on business and detained, will, in case of foggy weather, get up steam on the boiler, start the engine and attend to the signalling as well as it is done by her husband, and the machinery as arranged is not without considerable complication."

The British Empire is under the government of a Queen Empress, the Chinese Empire under Empresses Regent, Corea and Madagascar are governed by Queens, and a woman is the heiress of the Empire of Brazil. Yet by one of the inconsistencies of society, woman, while amply fulfilling all the conditions of a chief ruler, can have no place in positions of less trust and importance.

REAL HEROISM.

The New York papers have fully described the bravery of two humble women—Winifred McCormack, only eighteen years old, in passing through a hallway; saw an elevator rushing swiftly through from the top floor of a high building. On the platform was a little boy, screaming for help. Realizing his danger, Mrs. McCormack, finding she could not hold the rope by which the apparatus was worked, grasped the upper shelf. The elevator (or dumb waiter) was stopped in its fall, and the boy escaped without a scratch.

Not so the brave woman. Her hand and arm were jammed between the waiter and the wall, so that a full half hour elapsed before she could be released.

The arm was badly mangled though no bones were broken, but it will be long before she regains the full use of her hand. This was a case of instinctive heroism.

About the same time, Jemie Postlewait, a young Irish girl employed by a family in Brooklyn, N. Y., died in Bellevue Hospital from injuries received while trying to rescue two little children from the flames. They were playing with matches they had secured, when Jemie, finding their clothing on fire, rushed to save them. Her own dress caught fire, but she did not stop to save herself till she had torn off their clothing and knew they were safe, with only slight burns to show what they escaped. In saving them she lost her own life.

Such incidents show how a brave spirit forgets bodily peril and instinctively rushes to save another from that pain which itself can not evade. It shows a power to rise above physical considerations and give one's life for one's neighbor. It may be called, in fact, a moral emotion, though animals have been known to show the same traits. Wherever it may be found, it is evidence of a generous, noble nature—one equal to great crises and superior to ignoble weakness. Such heroism does not reason, it simply feels, and is right, but it does not rise to the domain of morals until there is time for thought, and the strong soul elects suffering for the sake of good.

Such events are infrequent, but it may take more power and heroism to meet and conquer the daily trials of an uneventful life, than to rush forward to do some brave deed in a great emergency. Emerson justly says:

"The unremitting retention of simple and high sentiments in obscure duties, is hardening the character to that temper which will work with honor, if need be, in the tumult or on the scaffold."

Magazines for July Received.

WIDE AWAKE. (D. Lothrop & Co., Boston.) The Wonder Story, the frontispiece of this number, is a most charming drawing. A long and exciting story, Marcus Aurelius, has some good pictures. Another story of heroic action is The Big English Bull. Seasonably comes an illustrated description of the French "Fourth"; Independence Day and Miss Polly's Fourth. Instructive articles are: Jack's first Cruise; When I was a boy in China, and What the Jackdaws of Kenilworth said. There are two business stories, several serials, poems, good papers and many illustrations which help to make a most interesting number of this popular monthly.

ST. NICHOLAS. (The Century Co., New York.) St. Nicholas for July has a patriotic flavor. The number opens with an interesting sketch, A School of long ago. In Washington's first correspondence we can read the first letter ever written by the Father of his Country. Among the Law-makers; The liberty Bell and A School Afloat are good, also The Children of the Cold and Historic Girls. Mozart is the subject of From Bach to Wagner. There is a number of bright, short stories and poems, and the frontispiece is as usual pretty and attractive. The continued stories increase in interest with each chapter.

THE PHRENOLOGICAL JOURNAL, (The Fowler & Wells Co., New York.) The usual amount of good reading matter will be found in this number. Some of the articles are: Autobiography of Heinrich Stilling; The Afghan Question; Memories of Horace Mann; The Measure of strength; Victor Hugo and The value of Diet Reform.

THE ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) Contents: Mozart; Camping Out; Victor Hugo; Literary Topics, etc.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A magazine for the youngest readers and the stories and illustrations are well adapted to them.

A Hint for Spiritualists.

To the Editor of the Religio-Philosophical Journal:

I have frequently noticed that when Spiritualists are sending the RELIGIO-PHILOSOPHICAL JOURNAL to clergymen of their town, they simply address it to the party without mentioning who sends it. This may convey the idea that they do so in a questionable spirit, and the party who gets it, instead of feeling grateful for the compliment, and thus be induced to read with care, may throw it aside indignantly. Nothing of the kind should be done surreptitiously. Open, straightforward work is the most becoming. I find that the better class, the educated ministers, are very generally pleased to read a copy; indeed, men who have got to produce the discourses each week, and deliver them to intelligent congregations, need to read every thing if they desire to keep up with the times. I send sample copies frequently to the clergy, without distinction, addressed to "The Methodist," or orthodox minister, compliments of T. H." The post master places them in the proper box free of charge, and I have yet to find one minister who does not feel grateful for the compliment. Generally they acknowledge the favor in language almost embarrassing to me when we meet. Let us do nothing in a spirit of antagonism. The open and manly course is what most becomes the agents of the "world to come."

Sturgis, Mich. THOS. HARDING.

Literary Notes.

The Weekly Magazine of this city, has been transferred to the publishers of the *Fortnightly Index*, an independent journal of liberal education, formerly published simultaneously at Ann Arbor, Mich., and Madison, Wis. The *Fortnightly Index* and *The Weekly Magazine* are incorporated under the name of *The University*, and the office of publication will be at 135 Wabash avenue, Chicago. The responsible editors are Professors Alexander Winchell, LL. D., Chas. K. Adams, LL. D., and William H. Payne, A. M., of the University of Michigan, and Charles H. J. Douglas of the University of Wisconsin. Mrs. Helen E. Starrett, formerly literary editor of the *Weekly Magazine*, becomes a member of the editorial staff of *The University*, and the greater part of her literary work will hereafter appear in its columns. Many of the former prominent contributors to the *Magazine* will transfer their contributions to the new paper. *The University* already numbers among its contributors celebrated professors from the leading American universities, and is a publication of great dignity and worth. While it has no official connection with any institution of learning, yet being under the control of university professors, it aims to reflect the maturest thought of American scholars upon the vital issues of the day. The book reviews of *The University* will be a specially valuable feature. Friends of *The Weekly Magazine*—and it has many friends and admirers—will be glad to hear of its continued existence under the new name and management.

Next to money the dearest thing to Rembrandt was a monkey. He was once engaged in painting a picture of a noble family when news was brought of the death of his pet ape. Sobbing and crying, he forthwith began delineating the form of the ape upon the family picture. They remonstrated with him and protested that an ape was quite out of place in the company of such distinguished personages. The family were most indignant, and ordered him to efface the traces of the animal. But he continued to weep, and went on painting his ape. The head of the family demanded to know whether it was his portrait or that of a monkey which Rembrandt was pretending to delineate. "It is the portrait of a monkey," said Rembrandt. "Then you may keep the picture." "I think so," said the painter. And the picture still survives.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE FALL OF THE GREAT REPUBLIC. (1866-88.) Boston: Roberts Brothers, 1885. Price, paper cover, 30 cents.

Written in the style of completed authentic history, the author here presents from his fertile imagination the possible dangers which threaten the United States within the years from 1885 to 1889. The laxity of our government in admitting the criminal elements of European governments to immigrate without restraint to this country; the greed with which corporations engage in importing cheap labor to render still more unbearable by increasing the competition, the condition of those who are scarcely able to obtain paying work to support themselves and families now, and the constant additions to the non-working and dangerous classes (which are all contributing to place mines ready for instant explosion under our Free Institutions), are all ably portrayed in this work, which looks more like prophecy than imagination. The injustice of courts through the tricks of lawyers and mixed juries, bad precedents, ambiguous statutes and influence of wealth, are presented in all the ugliness of their deformity; and the intrigues of politicians who will bargain and trade for power to the peril of the Republic, is touched with a master hand.

There are too many facts presented in the volume to call it "a work of fiction;" and it will be well for the people of this "Great Republic" if they awake to the dangers of the hour in time to save the country from the impending danger which is so vividly portrayed in its pages.

UNITY SONGS RESUNG. Compiled by C. H. Kerr. Chicago: Colegrove Book Co. Pp. 160.

This fine collection is selected from poems written for *Unity* and published in its issues from 1879 to 1885. Religious life and thought, love and duty, Nature in its varied beauty, and verses dedicated to true and gifted men and women, find place in its pages. As a whole it is not easy to find so much real poetry in so small a space. Here is a word from Ella Wheeler Wilcox:

"Whoever was begotten by pure love
And came desired and welcome into life
Is an Immaculate Conception. He
Whose heart swells full of tenderness and trust
May be another Christ; we all may be
The Saviors of the world."

W. C. Gannett sings of "In Twos," in stanzas of which these are samples:

"Somewhere in the world there hide
Garden gates that no one sees,
Save they come in happy twos,
Not in ones or yet in threes.

But from every maiden's door
Leads the pathway straight and true:
Maps and surveys know it not,
He who finds, finds room for two."

The path is pictured for fifty years of wedded life and,

"Then a quiet walk again:
Then a wicket in the wall:
Then one, stepping on alone,
Then two at the Heart of All."

Poems by Celia P. Woolley, J. Vila Blake, Hattie Tyng Griswold and a score of others are chosen to complete the book, which is well worth having.

New Books Received.

ORITER DICTA. New York: John B. Alden.

THE DÆMON OF DARWIN. By Prof. Elliott Coues. "The Biogen Series." Boston: Estes & Lauriat.

A BUDDHIST CATECHISM. By Henry S. Olcott. "The Biogen Series." Boston: Estes & Lauriat.

PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH. Part VIII. for May, 1885. London: Trubner & Co. Price, $1.15.

LOOK WITHIN. Chicago: A. H. Andrews & Co Price, 15 cents.

THE SOCIAL CRISIS. By William H. Lyon. Chicago: Published by the author. Price, cloth, 50 cents.

INTERVIEWS WITH SPIRITS. By Samuel Bowles, through the mediumship of Carrie E. S. Twing. Springfield, Mass.: The Star Pub. Co. Paper cover, 50 cents.

GERMAN SIMPLIFIED. Nos. 7 and 8. By A. Knoflach. New York: A. Knoflach.

THE BOOK OF LIFE. By Sidartha. Chicago: School of Culture. Price, cloth, $1.50; paper, 50 cents.

DER SPIRITISMUS. By Eduard Von Hartmann. [Not translated.] Leipzig.

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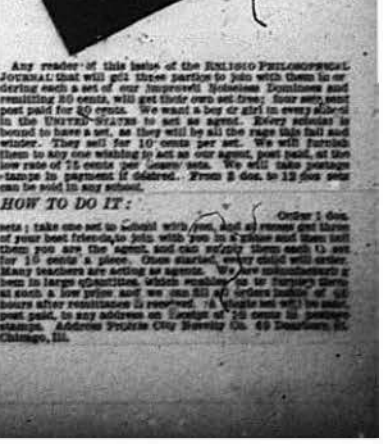
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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 11, 1885.

A Sermon to a Sermon Maker.

It is wholly impossible for a thoroughbred Calvinist to be fair and candid, or to see things as they are. He is ever a partizan, and no matter what the question at issue may be, unbiased treatment is never to be had at his hands. It is sure proof of heretical tendencies when a Presbyterian stops to weigh and honestly investigate any thing which he imagines may directly or indirectly make against the dogmas of his sect. The world is steadily and surely growing away from his influence, but he blindly persists, and with grim satisfaction looks forward to the time when he will become an inhabitant of the sparsely populated kingdom of God, where his happiness is to be immensely augmented by the knowledge that nearly all the people he ever knew are suffering never-ending misery. The old-fashioned Bible he adores, and he will countenance no changes. No new-fangled translations for him, leastwise none tending to weaken the authority of the man-made doctrines of his church.

If he be a preacher he considers it his Christian duty to misrepresent those holding different views, to suppress facts which will set his congregation thinking; to do any and every thing calculated to stimulate sectarian zeal and reinforce the church militant. That there are Presbyterian preachers who do not deal altogether in the absolute, who hold some things tentatively and are not quite sure they have all of truth, is true; but they are not strictly orthodox and are always under the espionage of the truly faithful.

The *bona fide* Presbyterian preacher in his capacity as a religious teacher, scouts the thought of spirit return and communion. However great his interior doubts may be, he never allows his congregation to get a glimpse of them. If the Angel of Death enters his home and bears away his dearest treasure, he stands up before his people and in conventional, ministerial tone tells them it is the will of God and that the dear one is now happily domiciled in Paradise. Down deep in his heart, however, is an aching void; his religion does not comfort him, his theology does not satisfy him. His Bible does not seem to give him the consolation he expected. On reflection he concludes there is no absolute proof of immortality in the Bible. Awakening to a realization of this want of proof, he visits a medium; tells her of his dilemma and seeks intercourse with the Spirit-world. He tells her in one of these interviews that the investigation of Spiritualism is fascinating, but dangerous to the weak-minded, but not to him. The medium has other visitors who tell her this minister sent them there to have a sitting with her.

Should any reader be curious to know the name of such a preacher, let them ask A. E. Kittredge, Pastor of the Third Presbyterian Church of Chicago. If he declines to answer, they may interrogate the medium, Mrs. O. A. Bishop, whose veracity is unimpeachable and never questioned by those who know her.

Not very long ago Dr. Kittredge felt moved to preach a discourse against Spiritualism. The sermon was regarded so timely and able by the Presbyterian Board of Publication, that they published it as a church tract. They also took the precaution to copyright it. Whether this was done to protect its inherent weakness from being fully displayed to the heretical world by republication is unknown, but surely it squints that way. The JOURNAL would gladly have published the sermon in full, in order to show its readers how weak a strong advocate can be when indulging in sectarian sensationalism and ministerial misrepresentation.

"There are those," says Dr. Kittredge, "who "tell us that spirits *do* converse with friends, "but can we trust to their statements? I "answer, No; for this so-called Spiritualism "proves itself to be an absurdity and a false-"hood, as I can easily make plain to you." The reverend gentleman follows with a bit of pious prestidigitation calculated to make his hearers believe that white is black, and then proceeds to inveigh against the "moral tone of this faith." "Many of those," says the preacher, "who, it is declared, are hon-"ored by this heavenly enlightenment, are "morally impure." Spiritualists can safely and truthfully admit this, but they may at the same time remind the preacher that Jesus likewise "honored" very immoral and unchaste people by attempting in person their "enlightenment." Supposing Spiritualists should reply to this preacher's charge, by calling attention to the fact that nearly all the large defaulters and persons guilty of grave breaches of trust, were known before their exposure as devout and active members of some orthodox church, that many of the most licentious villains ever detected have been pious Sunday school teachers, would he consider it an argument against his religion? We will undertake to name one hundred Presbyterians guilty of crimes, for every Spiritualist or Liberal thinker whom Dr. Kittredge can point to as guilty of similar offenses.

Dr. Kittredge, having settled the moral question, takes up the physical phenomena of Spiritualism and with a disingenuousness to be looked for only in a police-court shyster, so presents his theme as to create the impression upon his hearers that these phenomena are all tricks. He does this so skillfully that while he cunningly avoids thus declaring, he leads his hearers to think he has positively denied the genuineness of any and all.

"You are familiar," says Dr. Kittredge, "with the exposure of the Davenport Broth-"ers, against whom the *Banner of Light* "warned the public—that is, after the cheat "was discovered." The JOURNAL has had an intimate acquaintance with the editorial columns of its esteemed Boston contemporary for twenty years, and yet is not able to corroborate Dr. Kittredge's statement. The JOURNAL will make a donation to carry Presbyterianism among the Apaches, if the preacher will tell the date of the *Banner* containing the aforesaid warning. And pray, how can the public be warned of a thing before it is known? And supposing our amiable Eastern contemporary did so far forget its traditional policy as to warn the public against a traitor, is that an argument against Spiritualism? Because a person is recreant to his cause, or betrays the confidence of his church or party, and is exposed by the newspapers or exponents of the cause he is identified with, does it prove the cause, church or party unworthy of support? If so, how will the same argument work when applied to Presbyterianism? If we can depend on the Bible history, there never would have been a foundation for Presbyterianism to rest on, but for a traitor. What would Dr. Kittredge and 70,000 of his brother ministers be doing to-day in America had it not been for Judas?

"It is a fact," says Dr. Kittredge, "that in "the periods of Bible history, the heavenly "world was very near to this earth, and mes-"sages were brought to men by angels, *and* "*by the spirits of those who had once lived* "*here in the flesh.*" The preacher then goes on to show how the manifestations in Bible times differed from those of the present day, and says: "The visits of departed spirits of which we read in this inspired volume, were free from all novelties, such as rappings and table movings and sounds of music and other circus phenomena." Brother Kittredge with his knowledge of Hebrew is able to render into English the very criticisms which the Jews made when they heard of or saw the doings of Jesus. Is it an argument against the genuineness of modern phenomena that they differ in modes of manifestation from the old? It may be on theological grounds, but not on scientific, or philosophical, or even religious.

If we adopt the logic of this professed follower of the meek and lowly Jesus, what follows? Jesus had not a place to lay his head, *ergo* no spiritual teacher should have, *ergo* Dr. Kittredge should put on sandals, bare his head, gird up his loins and become a tramp. Jesus once rode a donkey, *ergo* Dr. Kittredge should forego his carriage, eschew street cars and come down into the ungodly city astride a descendant of the veritable beast his Master rode. The Sunday sermon was not published in the morning papers nor telegraphed across a continent and under an ocean, hence it should not be done to-day.

Dr. Kittredge's God cannot utilize the products of modern science, nor adapt himself to the progress of the age. Hence the delicate instruments and fine mechanical contrivances used by Profs. Crookes, Zöllner and others in their experiments with the phenomena of Spiritualism are under a ban, not orthodox; and the findings only ingenious devices of the devil. There may be progress on earth, but not in heaven. Here one may communicate with a friend on the other side of the globe and get an answer the same morning, but in that orthodox heaven of Brother Kittredge's God, there can be no increase of facilities for communication; the time and thoughts of its few inhabitants have been employed in waving palms, playing harps and bowing before the great white throne. No thought of the welfare of earth, no means of helping those left behind, has ever occurred to the psalm-singing palm-waving denizens of the Presbyterian heaven.

The opposition of Dr. Kittredge and his ilk to the spirit hypothesis in accounting for current phenomena rests entirely on dogma. Having interpreted the Bible to suit themselves, they argue on *a priori* grounds the impossibility of present spirit manifestation. One must not believe in present spirit communion "because the whole weight of Bible testimony is against it," says Kittredge. When the preacher discards the methods of science and picks up his theological tools to battle against Spiritualism, he knows very well he can accomplish nothing except within his own sectarian fold; he only hopes to hoodwink the "elect;" he has no expectation of misleading those outside.

Testimony for Opponents to Heed.

The attention of Dr. Kittredge and others who sweepingly denounce Spiritualism as immoral and irreligious in its teachings, and posited on fraud and delusion, is invited to the testimony of a few representative men whose learning, morals and religious nature cannot be questioned. Mr. S. C. Hall in his *Retrospect of a Long Life*, published in 1883, says:

"It is not enough for me to say I have had palpable, convincing and conclusive evidence that those we call the 'dead' are 'living,' and can and do communicate with us—those who are yet living. I have had such evidence, not once, but many hundred times in various places and countries....Such intercourse with 'spirits,' continuing year after year for more than thirty years.

"The highest authorities in the Church of England contend that 'miracles' have not ceased....Bishop Beveridge contends that 'though we cannot *see* spirits with our bodily eyes, we may do so when they assume, as *they* sometimes do, a bodily shape.'...Among Nonconformists there are many authorities equally convincing and conclusive. Baxter, in reference to apparitions, says, 'I have received undoubted testimony of the truth of such.'

"'Progress' is the universal law of both worlds. Responsibility never ceases—here or hereafter,....Yes, Spiritualism progresses and will continue to progress. There are now millions where, twenty-five years ago there were scores. To 'stop' it is impossible. As to the use of Spiritualism it has made me a Christian. I humbly and fervently thank God it has removed all my doubts."

Mr. Hall, as our readers well know, through a long and busy life held the respect and had the acquaintance of the leading men of England; his testimony cannot be made light of.

The learned and eloquent Episcopal minister, R. Heber Newton, D. D., in his last Easter sermon said:

"Below all the charlatanry of Spiritualism there remains a residuum of phenomena which cannot be pook-poohed away.....What is meant by the tradition of Christ's resurrection is essentially the belief that he appeared from the Spirit-world to certain disciples.....And now behold these same phenomena reappearent before our own eyes.... Regarding the phenomena of Spiritualism, therefore, simply as strange manifestations of man's nature upon earth, they clear the atmosphere for us to see the possibility of what Paul called a spiritual body."

Samuel Watson, D. D., for thirty-six years a Methodist minister, in his book, *The Religion of Spiritualism*, says:

Having spent the larger portion of a long life in the propagation of these (evangelical) doctrines, I now most sincerely recommend all to investigate those principles which Spiritualism discloses. They will find them in the strictest harmony with good order, good morals, purity of heart and life, and the spirit of universal brotherhood. Spiritualism is a profound study for the scientist as well as for the teacher of religion. It is the religion of humanity as taught by the Founder of the Christian system.....

"Spiritualism is a solvent, containing that principle which we believe is destined to unite all the religions into one."

Rev. John Tyerman, clergyman of the Church of England, who visited America some years ago and afterward passed to spirit life from his home in Australia, became fully convinced of the truth of Spiritualism. Speaking of the opposition to Spiritualism Mr. Tyerman says:

"The opposition of Christians is inconsistent and indefensible in a high degree..... Something more potent than denunciation, more efficacious than prayer, and more convincing than the teachings of the Church and the authority of the Bible, is necessary to win back to a belief in immortality the numbers who have rejected that doctine.

"Spiritualism professes to prove, by evidence that appeals at once to the senses and the judgment, that man has a soul, and that at the death of the body it passes on to a state of conscious and immortal life.....

"Some of the hardest and vilest things ever said against it have been uttered by clerical lips, and in the absence of any personal knowledge of the subject....Their opposition, however, is futile, and will recoil upon themselves. Facts will conquer them....Leading minds in their ranks are admitting either the whole or part of the claims of Spiritualism."

Alfred R. Wallace, writing of the phenomena of Spiritualism eleven years ago said:

"They are proved quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts."

Epes Sargent in his *Scientific Basis of Spiritualism* pp. 165-6, says:

"Spiritualism is not, as the ignorant have called it 'a *form* of religion.' To the pure in heart it is religion itself....It gives us a basis of demonstrable truth for our religion. ....Its facts, rightly construed, hold out the inducements to a noble, beneficent life....It recognizes the supremacy of law, physical, moral and spiritual.

"Thus the religion prompted by the facts of Spiritualism cannot differ largely in any essential particular from that of primitive Christianity."

Mr. E. St. John, who is known all over America as the General Passenger and Ticket Agent of the Chicago, Rock Island and Pacific Railway, has been promoted to the office of Assistant to the General Manager, but will still retain jurisdiction over the passenger business. Mr. St. John's deserved promotion will be gratifying to his host of friends.

Fricasseed Fraud.

Pettibone's Psychographic Pretenses Pricked. With his Partner in Trade he Visits Chicago and Tries his Trick once too often.

On Friday, the 3rd, a couple calling themselves Mr. and Mrs. H. Pettibone called at the JOURNAL office. Mrs. P. is short and fat with dark complexion, and anywhere from thirty-five to forty years old. She claims clairvoyant powers and to be a trance, test and materializing medium; and to have been before the public as a medium under her present name for fifteen years. Pettibone stands about five feet and seven or eight inches in his shoes, has a light complexion, light hair and moustache, rather prominent nose, a nervous, uneasy movement of limb and muscle, but a face trained to concealment and almost unvarying in expression even under trying circumstances, and a voice equally well disciplined. His age is greater than would at first be thought, but is not probably over forty years and may not be more than thirty-five. He claims to be a medium for independent slate-writing and, according to his own story, has fully satisfied thousands of people of the genuine nature of the phenomenon. The pair claim San Francisco as their home and allege they have travelled all over America. They came to Chicago from Streator, Illinois, where they were successful.

Readers of the JOURNAL will remember a brief letter on the eighth page of last week's issue denouncing them as frauds. They professed to feel greatly humiliated and profoundly astonished at this "the first" accusation ever made against their honesty. They could endure persecution for the sake of the dear cause, if necessary, but felt it was a cruel thing, this charge of fraud at Mound City.

The editor of the JOURNAL agreed with them that if they were guiltless it was a cruel and dastardly thing; and they could count on his active assistance in seeing justice done to all concerned. He was sufficiently influenced by the assertions of the Pettibone family to think it quite probable their claims to mediumship might have a solid foundation, even though they had yielded to temptation under stress. He promised to arrange for séances with Pettibone to test the slate-writing at once. Accordingly on Saturday morning two representatives of the JOURNAL were dispatched to 175 West Washington Street to interview the Pettibones and secure a séance for slate-writing. Both investigators were long-time Spiritualists, and both sensitives, one was Dr. D. P. Kayner and the other Mr. J. R. Francis, who has for seventeen years been an associate editor of the JOURNAL. The report was to the effect that six or seven slates were placed upon the table,—the exact number they were not sure of—that after going through the programme dictated by Pettibone, a message purporting to be from the medium's "guide" was found written upon the under side of the bottom slate. No trickery was detected at the time, though both observers, on consultation in the JOURNAL office, saw how it might have been done. About the same hour this report came in, letters were received from two prominent business men and Spiritualists of Streator. One writer says:

"These mediums (the Pettibones) have just left Streator after a stay of nearly two weeks....I attended several of their dark circles, received slate-writings and became quite conversant with their efforts while here. The conviction left on my mind is that they are genuine mediums and of considerable merit. Since the receipt of the JOURNAL I have taken considerable pains to ask a large number of those who got slate-writings, what sort of a conviction these communications had made on their minds when tested by the communications themselves. Very many have replied, that from this stand-point they conclude in favor of their genuineness as mediums."

The other letter says:

At a slate-writing sitting had with Mr. Pettibone in this city, June 20th, one of the seven slates on the table at the beginning of the sitting, was removed by Mr. Pettibone during the sitting, and another slate substituted on which there were three "communications." The abstracted slate had been previously identified by me by an indelible mark, and was found by me at the close of the sitting in the adjoining room. During the sitting Mr. Pettibone occupied a chair just outside the doorway in which the table stood,—a part of the time his right arm and hand were concealed from my view behind this partition, his shoulder and head being close to the jamb of the door. At three other seances in the evening, at which were both "materializations" and instrument-playing, Mr. and Mrs. Pettibone being the mediums, the materializations did not show *detached* from the cabinet, and did not seem to be beyond the power of any careful person to perform. I believe the same may fairly be said of the other performances.

Streator, Ill. J. B. PLUMB.

The attention of the reader is here called to the number of slates used in the séance at Streator and the one given the JOURNAL representatives, as this point becomes important. It should also be stated that the JOURNAL people took a pair of slates to the séance, but the writing was on Pettibone's.

Without going into the preliminary details, an account of a sitting with the editor, his wife and Dr. Kayner, in the office of the JOURNAL on Monday last will be given.

MR. BUNDY'S STATEMENT.

Monday is the busiest day of the week in the editorial rooms of the JOURNAL; a day on which I see no one unless imperatively necessary. Last Monday had been a more than usually busy one, when at half past three o'clock I was told that Pettibone was waiting in the counting room to give the séance promised at four o'clock. I laid aside my work and prepared for the séance. Pettibone had brought in a package of slates wrapped in a newspaper and laid it upon a table next the wall and near the door of my private office. I found him sitting with his hands on a large drop-leaf table, in the middle of the counting room, trying, as he said, to "test its magnetism." He had also opened his package of slates and distributed them among the persons in the room requesting that they be rubbed in order to charge them with magnetism. I at once gathered up the slates, counted them and found seven, four unusually large and three somewhat smaller; with these in hand I requested Pettibone to walk into my room; he seemed reluctant to do this, declaring that he felt impressed that he would be able to give a satisfactory sitting at the large table where he was—this table stood about six feet from where he had first placed his package of slates—I paid no attention to this but walked into my room followed by Pettibone, Mrs. Bundy and Dr. Kayner. Having shut the door and seated the company I counted the slates into Mrs. Bundy's hands and requested her to take them, together with three of my own, and have them cleaned in the wash room opening out of the counting room. Pettibone grew restless, placed his hands upon the small table, where I proposed that the slates be laid, objected to the billiard cloth top, and finally got up and went into the room where he had placed his package, saying he wanted a drink of water; returning he sat down for a moment, but as I had again closed the door, he grew uneasy and suggested that we once more try the large table in the other room; this was done, but when the slates were cleaned we all returned. The large table for which he manifested so much attraction was carried in and the company seated. A bit of pencil was dropped between two of his slates and these placed in the centre of the table, he placed another in front of Dr. Kayner and one in front of himself—the remaining three being piled together and to one side—requesting all to place their hands upon the table. After sitting fifteen minutes and going through the usual amount of jerking and sighing, Pettibone gathered up his slates and placed them one upon another, then took one of the smaller that happened to come on top and transferred it to the bottom, in a quiet way as though done unconsciously.—I now observed that the side elevation of the pile of slates presented an uneven line, owing to the different sizes of the slates and different thicknesses of the frames and that the line was well calculated to confuse the eye and prevent the number of slates from being detected unless the observer was closely intent on counting them.—Having laid aside his own he now took up my slates and placed two in the centre, but no results followed, and he announced the result a failure. I endeavored to cheer him up by saying this was not strange or uncommon, did not count against his claims to mediumship and that we would try again another day. He gathered up his slates, walked into the counting room and laid them on the table where he had first placed them on entering and where his paper wrapping had lain undisturbed during all this time. I removed my slates from the large table and returned the table to its original place.

THE FRAUD DISCOVERED.

Pettibone now manifested an "influence," and declared the large room much better adapted for a séance. Drawing the large table out of its place and into the main passage way between the hall and the cashier's desk—where he was, as he knew, liable to be disturbed by people constantly passing in and out—he picked up his bundle of slates, placed them on the table, drew up a chair, sat down and put on his professional facial expression. Evidently he felt sure of results. I thought the proceeding peculiar, but attributed it to his anxiety to satisfy me. I had never before known of a medium who would for a moment have expected results under such conditions, but in an attitude of close attention I waited, standing a little to his side and rear. In a moment he requested the three observers to stand farther away from the table and in front of him. All started to comply. As I passed the table, the pile of slates being fully three feet from Pettibone, I observed, notwithstanding the irregular line presented by the side elevation of the pile, that it now contained an even number and that number *eight*. With a quick movement I clasped the pile in my hands—Pettibone raising from his chair at the same moment with a disturbed expression—and quickly turning the pile bottom side up in my hands displayed to the astonished gaze of the observers, the bottom of the eighth slate closely covered with writing.

Why the "magnetism and conditions" of the counting room were more congenial to Pettibone was now apparent. The writing on the eighth slate was in Pettibone's own "fine Italian hand;" knowing he had much at stake he had risked much, and brought the extra slate already prepared, but left concealed in the paper wrappings. The cause of his anxiety during the time the slates were being washed will now be plain to the reader; he feared a suspicion of his game existed and that the concealed slate would be found. The monumental audacity of the fellow in this trying moment was worthy a better cause. He cooly declared there were eight slates cleaned, handled and used. When I told him I had counted them twice before beginning the sitting and several times during the experiment, he, with a look of injured innocence, inquired: "Why didn't you mention when you counted them or during the sitting that there were seven?" He then endeavored to brow-beat the other witnesses into an acknowledgment that they did not know how many slates there were, but in this he signally failed as both had observed the number.

As under the statutes of Illinois there was no legal hold on Pettibone, I did the next best thing and sent to Police Headquarters for a detective to take a good look at the swindler and secure his description for future use. While this was occurring Pettibone insisted on having his eighth slate, but in vain; as I now have the valuable memento locked up. Below appears the encouraging message which the enterprising "medium" had prepared for my benefit:

DEAR FRIEND.—I come myself to-day and will state this. You are all workin. for a grand and glorious truth. Your paper is doing good work, so be satisfied, but be careful how you condemn mediumship, for only through them can we come back and convince the thousands that we do live after death. Before long our medium will settle here; then your friends can come and write the loving messages that you are so anxious to receive. Financially you are coming out successful; we see all spaces for you in the future, so continue on with the good work, for every day will bring in new friends. I am the medium's control; would write more but conditions are not good. Please accept our invitation to call at any time and receive comfort from the world of spirits.

Yours truly, WILLIAM ROLLINS.

[Written lengthwise of the slate.]

All for to-day. You will receive satisfactory sittings soon for Mr. Perry and Mr. Jones will communicate.

We regret the extended space required to set forth this fellow's swindle; but in view of the fact that he has been traveling for years and successfully practicing his imposition and that he is only one of a class engaged in the same nefarious business and using similar methods, it seems necessary in the interests of the Spiritualist public and of honest mediums. Too lazy to earn an honest living, without the requisite talent for success as prestidigitators, Pettibone and all of his kind practice a limited number of tricks, until they become fairly expert. This accomplished they rely largely for success on their skill in playing upon the emotions of their victims and blinding their eyes with the stale cant of the trade. In the present case there is some evidence tending to show that Pettibone's wife is clairvoyant, and that information thus obtained added to what is easily picked up, enables him to work his slate-writing, with little risk of exposure. Pettibone

is the shrewdest and most audacious operator and has the most "nerve" of any one we have so far met. He claims to be respectably connected and the son of W. C. Pettibone of Green Bay, Wisconsin.

Light for Thinkers being frequently quoted by Pettibone as commending him, we have taken the trouble to run over the file of that paper and find that in November it published the following:

Mr. H. Pettibone 144 Camp St., New Orleans, La., has offered to give any one a free sitting for independent slate-writing, who will send five new subscribers to our paper. This is a generous action for so great a medium. He also says, he will try to get independent slate-writing for the editor in Atlanta, he holding the slate there simultaneously with the medium sitting for the manifestation in New Orleans.

As flattering notices of Pettibone occur in the same paper during the following months it is plain the "generous" bait took. We trust that brother Kates is not holding his slate in expectant attention this hot weather. Pettibone has no doubt sufficiently enjoyed his practical joke on the innocent editor; the latter may now take a rest.

A Mysterious Glass.

The Denver *News* gives an account of the curious manifestations of a common glass tumbler in that city, which is causing considerable excitement. It is the property of Mr. Weaver, a druggist at the corner of Holladay and 28th Streets. A *News* reporter visited the drug store between five and six o'clock one evening, and spent fully an hour in trying to discover some explanation of the phenomenon, but without any success. A great many theories were advanced but none of them would meet all of the requirements to account for the mystery. The glass stood with five others on the marble platform in front of the soda water fountain. All of the glasses looked alike but the proprietor picked out the moving one at once, having marked it with a scratch. The platform is, as near as could be judged, perfectly level, a glass placed upon its side refusing to roll in any direction. The glasses were placed in a row, mouths downward, the particular one which moves pointed out, and the reporter awaited results. The row of glasses stood near the edge of the platform farthest from the fountain. There was but a short delay before the glass gave a start and moved probably an inch, grating on the marble. This was followed immediately by several other movements, varying from an eighth of an inch to an inch at a time, always toward the fountain. By watching a mark on the platform it could be seen that even when seemingly at rest the glass was slowly making its way toward the fountain.

Rinsing the glass with soda water was tried on the supposition that the gas generated in the glass from the soda water remaining lifted it up to a certain extent. Mr. Weaver explained that there had been no soda water in that glass for two days, but as he rinsed the glass in the same water as the others it was deemed that it was not wholly free from the carbonic acid gas. When the glass was rinsed with the soda water the first time it moved much more freely than previously, but when the same experiment was tried with another glass, using chemicals to create as much gas as possible, it did not move in the least. The test of rinsing the moving glass with soda water did not act with uniform success.

It is said that Mr. Weaver, proprietor of the drug store, is as ignorant of the cause of the phenomenon as any one. He first noticed the strange action of the glass several days ago, his attention being attracted to it by the sound of the glass grating upon the counter. Since then it has kept on moving with more or less irregularity. Some times it moves more readily than at others, generally resting more at noon. When not inclined to move of itself it does not seem any easier to push it along the counter than any of the other glasses.

The Dumb Man Speaks.

A most remarkable incident is related, coming from the county poor asylum near Vincennes, Ind., that outrivals any feat performed by the metaphysicians, faith doctors, or prayer healers. It appears from the account given, that for many years the asylum has had an inmate named George Steffy, who is about thirty years of age. He was taken there from the Indiana Hospital for the Insane about ten or twelve years ago, and pronounced incurable. He was apparently perfectly dumb. All the time he was an inmate at the county asylum he never spoke a word, scarcely ever moved, but sat in one position, with his head bowed down and his hands holding his knees. When taken out doors he was led about, and also received his meals in the same way. One day lately, however, he suddenly jumped up and went out to the well, Superintendent Glenn saw him, and with no little surprise watched him, and noticed him peering into the well. Calling to a couple of men, the superintendent told them to take Steffy into the house. The men started for him, but before they could reach him, the "silent" man made a lunge forward and rushed out into the road. The men ran after him and Superintendent Glenn followed. When about half a mile from the asylum, Steffy's pursuers caught him, and Glenn reached forward and slapped the man in the face. Steffy looked up suddenly, and, scowling, said plainly and distinctly, "Don't you do that again." These are the first words he had uttered for ten or fifteen years. Ever since that moment Steffy has been talking as rationally and sensibly as any one. He is afraid of the sound of his own voice, however, and shuns visitors. Physicians say it is one of the most remarkable cases on record and do not know how to account for it. When spoken to concerning his past dumb condition, he professes to know nothing of the past.

The Cholera.

Dispatches from Madrid, Spain, state that the cholera is raging in that country with fearful fatality. At Murcia, it has attacked 3,215 persons in twenty-four days, and of these 1,360 bodies have been already buried. Including the full normal population of nearly 100,000 people, one person in each thirty has already had the cholera, and one person in each seventy-five of the population has been buried within three weeks. The streets of the city are deserted, 80 per cent of its stores are closed, and hardly a house remains in which a cholera case has not occurred. The yellow-covered stretcher on which the cholera-stricken sick and dead are carried through the streets is one of the commonest sights. Deaths have become so frequent that the tolling of the church-bells usual there on such events has been forbidden.

It is said that the cholera germs live for an uncertain period. They are known to live for months and yet retain sufficient vitality to cause cholera in persons exposed to them. Great care regarding infected letters and clothing is therefore necessary. Valencia oranges, Malaga raisins of this year's crop may carry cholera germs to consumers even in distant countries. They are, therefore, among the things not to eat.

Evolution.

In his last sermon on Evolution, Rev. Henry Ward Beecher said:

For a long time evolution was contested; reluctantly received, then finally embraced, but now embraced with contradictory parties. The foremost thinkers of England differ from those of Germany. If you might select typical men, I should say Herbert Spencer was the typical man of English thought and Ernest Hæckel of German or continental thought. Both sides have taken distinct grounds. I think the foremost thinkers of England seem to be growing toward a spiritual center and those of the continent toward a material center. The English school seems to repudiate with growing intensity that materialism which is believed on the continent, and pronounces it gross and dangerous. They refuse to go further at present than agnosticism, though many of them show themselves to be impatient of camping out permanently on that ground. The ablest thinkers of them all, and the ablest man that has appeared for many centuries, Herbert Spencer, seems to me to have passed the winter solstice. It seems to be a dawning of spring with him and summer. Should his life be spared I should not wonder to find in him the ablest defender of the essential elements of Christianity that has been seen for many days. Not that I regard every part of his system with like favor; not that I should regard every station which he has established and position which he maintains as to be believed in. And yet when, by and by, the bounds of knowledge are widened and the interior more perfectly surveyed and settled, I think that Spencer's name will be found to have given the world more in one lifetime than any other man that has lived in the school of philosophy in this world.

A Magnetic Enterprise.

One day last week a representative of the JOURNAL inspected the factory of the Magnetic Shield Co., under the guidance of the enthusiastic Manager of the business, Dr. C. I. Thacher. The immense stock of raw material was found to be of the very best quality, and the manufactured shields, belts and all the varied appliances for curing disease by means of magnetism, were made up in a superior manner. The business has grown in a few years to formidable proportions, from a very modest beginning, and is daily increasing.

Dr. Thacher is an ardent believer in the wonderful remedial power of his appliances, and if thousands of testimonials from people in every station of life can be considered evidence—and why should they not?—his faith is well founded. The JOURNAL'S representative has seen letters from patients who had been given up as hopeless by their physicians and who write that they were wholly cured in many instances and greatly benefited in others by the use of these magnetic appliances. It is useless to laugh at this testimony; it cannot be snuffed out in that way; an army of quondam invalids, now hale and happy men and women, can be summoned who will swear they owe their lives to Dr. Thacher.

The JOURNAL does no "puffing" for any one, as its readers very well know, but merely states facts and refers those interested to the evidence. Dr. Thacher's main office is at Room 6, Central Music Hall Building, Chicago, where letters should be addressed or calls made. Dr. Thacher will be surprised to see this notice of his business as it is made wholly unsolicited and without expectation of fee or reward. The publisher of the JOURNAL is personally acquainted with many who claim to have been cured by these appliances, also with Dr. Thacher, hence he permits this notice.

The usual belief is that the "passion" flower derived its name because of the resemblance, or fancied resemblance, of the parts of the plant to the instruments of the Savior's "passion" and crucifixion. Thus the three nails through the hands and feet on the cross are represented by the stigmas, five antlers represent the five wounds, the rays of glory or, as others say, the crown of thorns are represented by the rays of the corona, the perianth represent ten of the Apostles (Peter, who denied the Savior, and Judas, his betrayer, being absent). The hands of the persecutors are supposed to be indicated by the finger-like leaves of the plant and the scourges in the tendrils.

Mr. and Mrs. R. O. Old, of Georgetown, Colorado, accompanied by their two young sons, passed through Chicago last week on their way home, after a seven months' visit to England.

GENERAL ITEMS.

Giles B. Stebbins is in Boston where he will remain until the 15th.

Miss Josephine R. Lane, of Detroit, Mich., a prominent Spiritualist, passed to spirit-life, June 18th.

Those who intend going to the Nemoka, Mich., camp meeting, should send postage stamp to Mrs. L. L. Marcy, Lyons, Mich., for railroad certificates entitling them to reduced fares.

W. Stainton-Moses, M. A., desires that all letters and papers intended for him should hereafter be sent to his address at 16 Craven Street, Charing Cross, London, (S. W.) England. Correspondents will oblige by making a note of this.

Beef is now slaughtered in Omaha for the Eastern markets. The first car load from that point reached Boston a few days ago, making its two thousand miles' journey in six days in excellent condition.

Mr. H. E. Ballard, having filled the position as chief usher at McVicker's theatre since 1873, has resigned in favor of E. C. Balkham. Mr. Ballard has connected himself with the new opera house, corner Clark and Washington streets, which opens August 17th.

"M. A. (Oxon.)" is gradually getting back to his work after the painful and protracted illness resulting from his severe fall. His health, however, will not permit regular contributions to the press as heretofore, though nearly every week he does some good work in that line.

Mrs. Margaret Fox-Kane is now located at 117 West Washington Place, New York City. Mrs. Kane contemplates visiting Lake Pleasant, and possibly Onset Bay, during August. She will find in both places hundreds who are anxious to see her.

The JOURNAL is glad to hear from England that Eglington continues to give excellent satisfaction as a medium. He is vouched for to us by some of the most critical and trustworthy English Spiritualists. We should be pleased to welcome him to America once more.

The Pope has issued an order directing that the ultramontane newspapers published in Rome maintain a friendly attitude toward the Italian Government. This action of the Pope implies an important change of policy on the part of the Vatican.

Dr. J. K. Bailey writes that he has been healing and speaking at various points, closing the month of June at Jamesburgh, N. J., where he did a good work in healing and a course of five lectures in a fine public hall (owned by the Catholic Church), and a parlor séance, June 29th. Address applications to him for engagements, box 123, Scranton, Pa.

Joseph Brett of Geneva, O., writes: "Mr. George H. Brooks of Madison, Wis., spoke in Geneva, O., during the months of April, May and June. That his lectures were appreciated is evidenced by the fact that he came here under an engagement for the month of April only. Sunday, June 28th, the society enjoyed a manifestation of social good cheer, such only as strawberries and many other 'goodies,' can impart, supplemented by the best of feeling for the everlasting success of Mr. G. H. Brooks. Miss E. M. Gleason, and Professor Gorst of Atlanta, Ga., who was lecturing on phrenology, were present. Miss Gleason has just returned here, and is expected to speak a few weeks, acceptably, as usual. Mr. Brooks's present address is, 124 Charter street, Madison, Wis."

Mr. Burns, editor of *Medium and Daybreak*, in an article in issue of June 19th, on Alcoholism in a prominent medium, concludes thus: "Such cases enforce the consideration that public mediumship, as now carried on, is utterly bad, alike for the cause and the mediums. We have never known a public medium, who persisted in the calling to the bitter end, who did not come to disaster. Mediumship can only be exercised within a certain area of restraint; overstep the bounds, and ruin is a certainty. All mediums should seek an independent position, based on industrial considerations, and thus be free to sit or refuse, as their enlightened impulses may direct. The sit-for-all comers course is the rapidly-declining scale, that ends in all that is deplorable."

Dr. Albert Day publishes an article on medical delusions, giving as a notable instance of these the wonderful cures which were effected in the New England States during the last year of the last century, by what were known as the Perkins metallic points. It seems that a certain Dr. Perkins of Plainfield, Conn., made and patented metallic tractors. One part was composed of steel and the other of some metallic compound. The operation of cure consisted in uniting the large ends and then drawing the sharp points over the diseased parts. Letters are given from a number of professional men and prominent merchants, testifying to the miraculous effect produced. The lame walked, the rheumatic were relieved of their pains, inflammation of all kinds immediately subsided, and even confirmed cases of cancer yielded immediately under the magic pressure of the Perkins tractors. The inventor was not, however, able to ward off disease on his own account, for he died in the hight of his fame in 1797. His son took out a patent for the tractors in England. There, too, the success at the outset was astonishing, and the younger Dr. Perkins quickly made $50,000.

It is said that the crime of parricide was unknown in one of the states of ancient Greece until a law was enacted for the special punishment of such a crime should it occur.

General News.

Lightning kills 100 Frenchmen every year.—Austria's national debt is 3,782,000,000 florins.—The number of self-made railway magnates in this country is 225.—The cost of maintaining a first-class base ball club is about $65,000 a year.—Gold dust has been found near Pioche, Nev., in the sediment from washed wool fleeces.—The sporting Duchess of Montrose enters her horses at races under the name of "Monsieur Manton."—General Grant, it is said, cannot endure music of any kind except that made by the fife and drum.—Although a variety of microscopic forms of plants have been found on bank notes and coins in circulation, none known to be dangerous to human life have yet been discovered.—A committee of the British Medical Association is collecting information concerning the experience and habits of persons who have attained the age of eighty or over.—The census report this year will not make a very flattering showing for Colorado. The three years just past have been hard ones for miners, and thousands have left the State.—The phenomenon of red hail, the coloring matter being diffused throughout some of the stones, and the others being white, was lately observed in the English county of Down.—A thunderbolt which struck a large mass of lead in a furnace in a lofty situation in Paris last month caused the lead utterly to disappear, so that absolutely no trace remained after the shock.—A four-footed bird, the cegana, has been discovered in the Island of Marajo, at the mouth of the Amazon. It resembles a pheasant, and is only four-footed in early life, as after a few days' existence one pair of legs develops into wings.—At the present rate of decrease the Maori race of New Zealand will have disappeared by the year 2,000, A. D., or thereabouts. The natives numbered over 100,000 in Captain Cook's day. Now there are not 45,000 of them in all.—Little eight-year-old Kitty Stephens, of Poughkeepsie, N. Y., was buried last week, in accordance with the provisions of her "will," in white, with her doll, dressed in white, in her arms, the casket, flowers, hearse, and horses being white, and five little girls in white acting as pall bearers.—By a law which has just gone into effect in Japan, officials of all classes must give up their native dress and adopt the European when engaged in their official work, and, as the latter is beyond the means of those who get only a small salary, a suit of European clothing is to be furnished to each of them at the cost of the state.—At a late meeting of a microscopical society in London was shown a section of a Sheffield saw grinder's lung, the irritation from the steel dust inhaled having gradually obliterated the lung structure and rendered it perfectly useless for breathing purposes. Sections of lungs showing carbon deposit from London smoke were also exhibited.—The German Government has discharged all women who were employed in its postal, telegraph, and railway service as clerks and in other capacities. As during the last twenty years they nearly monopolized such service in some towns, much suffering has ensued among the discharged. The motive alleged is that women are unfit for such public service.—A correspondent of the *Scientific American* states that he knows from personal observation of the seventeen-year locusts having appeared in the Southern part of Massachusetts in 1818, 1835, 1852 and 1869. In 1818 they were very numerous; in 1835 they were less so; in 1852 still less, and in 1869 they were quite scattering in comparison with 1818.—President McCosh, of the Princeton College, has been making a statistical study of the relations of foot ball and base ball to scholarship. He finds that of the twenty-seven men who are prominent members of teams and nines, not one stands first in the six academic grades, only two in the seconds, and that twenty-two fall in the lower half of their classes.—Several live specimens of a queer little Australian animal (upon which the formidable name *ornithorynchus* has been inflicted) have been brought to this country by Dr. H. A. Ward. It is claimed that this creature forms a perfect connecting link between birds and mammals. It looks like the beaver, but instead of having hair on its back it has scales, and in place of scales on its tail it has hair; while long investigation has shown that it lays an egg like a bird, but suckles its young like a mammal.

When Victor Hugo was born the doctors said he would never live to be a man.

Clairvoyant Healer.

D. P. KAYNER, M. D., the well-known Clairvoyant Physician, has again resumed practice and is located at 96 West Madison Street, Chicago, Ill. Send with lock of hair, handled only by the patient, prominent symptoms, and $3.00 for examination and written prescription.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—*St. Louis Presbyterian, June 19, 1885.*

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 1252 pages royal octavo, leather. See advertisement in another column.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No 1827 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Clairvoyant Examinations Free. Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

Ayer's Pills possess the positive virtues of some of the best known medicinal plants, prepared and combined with scientific skill—rejecting the crude and drastic portions, and retaining only the active principle—the part which cures and does not harm. If you are sick try them.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 416 Adelphi St., near Fulton, at 11 A. M and 7:30 P. M. Sunday school at 2 and Conference at 3:30 P. M. Hon. A. H. Dailey, President; C. G. Claggett, Secretary. Prof. J. T. Lillie Musical Director.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 123 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M and 7:30 evening, in Association Hall, No. 57 West 25th St., corner Sixth Avenue.

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The Tonia and Montcalm Spiritualist Association will hold a meeting at Tonia on the 11th and 12th of July. Mrs. L. A. Pearsall will address the meeting.

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Spiritualist Meeting in Oregon.

The second Annual Grove Meeting of Spiritualists will be held at New Era, Clackamas County Oregon, beginning Thursday, September 3rd, and holding over the 14th. Traveling speakers and mediums, and those living at a distance who may choose to visit the meeting, will find a hearty welcome.

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CAMP MEETING.

The Solomon Valley Spiritualist Camp Meeting will be held at Delphos, Ottawa County, Kansas, commencing on Friday, August 21st, and closing Sunday evening, August 30th. We expect, to organize a permanent camp, purchase grounds, and locate the camp. All Spiritualists in the State are requested to be present, if possible. All persons are invited. Good test mediums or singers who can be present are requested to correspond with us at once. This is to be the most important meeting ever held in Central Kansas.

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

A Vision.

BY BERTHA BAKER.

With noiseless footfall and an air serene
Comes back the spirit of departed days;
Takes up Time's harp, the broken string
It mends; turns from the present lays,
Sweeps gently over memory's chords,
And forth there rolls from touch of spirit-hand
The deep rich music that the past affords
That pulses through my soul in cadence grand.

And as my inner being joins the strain,
The world's allurement disappears,
And to my sight there comes again,
A lost, loved face from out the misty years.
The loving soul shines from the tender eyes,
The clinging arms about my neck entwine,
The old, glad tones and kisses sweet, surprise
My heart with rapture most divine.

And yet not long can Memory's tuneful chime
Enchant my soul with music, rich and low,
The present now demands the harp of Time,
The past, and this loved face, too soon must go.
Is there no charm can bind the joyful spell?
Must this loved form slip from my eager grasp?
Ah! then, I too, must go. Death, I will love you well,
If you'll but make this blessed vision last!

God and the Religious Instinct.

To the Editor of the Religio-Philosophical Journal:

In your issue of May 16th, was an article which I doubt not represents a widely prevailing unrest on the subject presented—"The Existence of God."

Participating in this unrest I was anxious to see this subject canvassed by some one or more competent to handle it intelligently. The article in the JOURNAL of June 13th, "The One Who Is," though an able effort in this direction, unfortunately was not as satisfactory as one could wish, in that the writer assumes what he concedes is incapable of proof. To ordinary minds a proposition of this nature incapable of logical substantiation, is not worth discussing. To relegate the problem to the realm of the intuitions looks much like begging the question. To assume a faculty dimly discerned, the promptings of which at best, are hazy and indefinite, leading to no unanimity of conception save the manifestation of wonder or fear; and to thrust upon such the burthen of cognizing the supernatural and infinite, is a summary mode, indeed, of dispensing with logical ratiocination. But what is this entity said to be cognizable through intuition? No one can say exactly; it is not "definable;" it is simply an object of cognition. True, some cognitions are not definable. But can the finite mind cognize the Infinite? To this we must come at last. Has man any faculty by which he can take cognizance of the infinite in any wise? Will any one affirm this? If not, what do we know about this power or intelligence not of ourselves, in which we are immersed? Simply that it transcends any thing we know of as appertaining to human nature. This is the extent of our intuition in this matter. But this is not Theism as ordinarily understood. What this power is, or what relation we sustain to it, is just what we want to know, and just what intuition fails to impart. The so-called "higher faculty," is no more capable of determining these questions than is the moral sense acting singly, capable of distinguishing right from wrong. The intellectual faculties in their collective capacity—the understanding—directing and dominating the instincts or intuitions, is the sole measure of our knowledge. Where it fails knowledge fails. If there be in the human soul a higher faculty than is here indicated, the *onus probandi* lies with the party assuming such to be the fact.

Your correspondent to whose argument I am here adverting, maintains: "There is no divorce, necessarily, between logic and faith in this matter," and deduces the being of God from the relations of cause and effect in the universe.

But we note this is an appeal to the lower logical faculty, which we are given elsewhere to understand is incompetent to cope with this question; and besides is a little antiquated, if not effete in this day and generation. This line of reasoning did excellent service a century or so ago, but I believe is not much relied on nowadays. When pushed to its legitimate outcome it is felt to be somewhat embarrassing, in that it raises more difficulties than it solves. In the unceasing cycle of nature's processes, cause and effect are ever changing places; what is cause at one time becomes effect at another; and if the indestructibility of matter and force be true, as science affirms, a first cause is inconceivable. However much in imagination or in fact we trace the chain of cause and effect backward, we shall find the last link forever beyond our reach, and hence, have no means of knowing what it is. That there is a final link, that such is God, is a pure assumption on our part. In this matter we are simply beyond our depth, and the sooner we realize the fact the more time we shall have to pursue this theme in fields promising richer results.

If science has discovered natural causes for some of the adaptations in nature, as is claimed and not disputed, who knows but science may yet discover more, and to an extent adequate to divest the argument from design in nature of its cogency? The wedge has already entered, and time only is asked to drive it home.

Save in respect to His infinity, the attributes of this First Cause of whom we are discoursing, are not now in question; hence, whether or not the universe is presided over by a purely benevolent being, is foreign to this inquiry. To assume that "optimism," or the reverse, characterizes the plan of the divine government, is to prejudge the case instead of elucidating it.

A question like this in the domain of natural theology, is obviously not affected by any thing authoritatively affirmed in Revelation. This being admitted, Paul's dicta, however assuring and precious to the believer, is also ruled out as irrelevant, however "clear and explicit" Paul's testimony may be. As your correspondent has favored us with an amended version of the text, I infer he endorses the sentiment expressed. If conceded, then, in reference to God, we understand he affirms his "eternal power and Godhead are closely perceived!" Surely, this is all our thesis requires. But, is it true that the finite mind in Paul's day could, or that it can in this, clearly perceive the Infinite and Eternal Godhead? If we concede this postulate, the question is settled. But it would be more satisfactory to have this affirmation proved by some logical process, than to assume it.

If it be true that Theism will not bear logical examination without endangering faith; if we are not to give form and coherence to our conceptions of Deity by an attempt at definition without imperiling our confidence in the validity of what we profess to believe; in short, if we are not to set about clarifying the hazy impressions characterizing intellectual bewilderment or emotional fatuity, without precipitating a moral collapse—if such indeed be our condition, surely the foundations of our civilization need looking after and readjusting. No sensible and well poised mind desires atheism or even agnosticism. But all sensible and well poised minds are loyal to their convictions and naturally seek a firm and rational basis on which to stand. Really, I hardly think the last word has yet been said touching this question of questions—Is there a God?

Greenwood, Ill. WM. B. HART.

Notes from Saratoga Springs.

To the Editor of the Religio-Philosophical Journal:

Saratoga is in her "heyday" of beauty, in this leafy month of June. I came here when the leaves began to materialize, and may linger here until they "begin to fall." Nature has made her usual exertions after an unusual cold winter, to clothe her productions in their summer garb. Her mineral waters are flowing just as sweetly and as health-giving, from the earth's mouths, as they have for untold ages. Men and women come and go, but they flow on forever. The influx of visitors has only just commenced.

Capt. H. H. Brown lectured here last Sunday and again to-day. He is a very fluent speaker and seems well posted on all subjects pertaining to the advancement of the human family in a mental and spiritual way.

Saratoga will be visited by thousands this summer, who come here especially to see General Grant, who is located on Mount McGregor, twelve miles north. The little railroad winds its way around sharp turns and over high precipices to the top where is located a fine hotel and the cottage that contains the man to whom American citizens credit the salvation of their country. From the height are obtainable some of the finest landscape views in America. It must in time become a great resort for the sick and well. This whole region is made up of fine views, beautiful scenery, and the best of roads to get to them.

June 28th, 1885. W. H. McD.

Mrs. Dyar's Lectures.

To the Editor of the Religio-Philosophical Journal:

I am exceedingly pleased with Mrs. Dyar's lecture which appears in the JOURNAL of the 20th, and desire immediately to say so. And when I come to Mr. Dawbarn's witty criticism, on the eighth page, upon a previous lecture by her, I conclude to take Paul's advice and "quench not the spirit."

I suppose that no communications received from the Spirit-world can be declared pure, genuine and unadulterated, unless it be those which come independent of mortal contact. Whenever mortal magnetism, however good and benevolent, is used in this transmission, it must impair the individuality of the controlling spirit to a greater or less degree, so that every instruction coming through the trance, as through Mrs. Dyar, must be criticised thoroughly; and it is only just to the spirit and to his medium that this should be done, but it should be administered in a kind, and not an iconoclastic or pharisaical spirit. We are all seeking for Truth, I hope; and let us not delight in rending each other, but instead, watch carefully to find what new and reasonable ideas each spirit may be trying to project through the brain of his medium, adding this to our store of new thought, and letting the incongruities go to the old account of ungrowth or imperfect conditions.

The first lecture by Mrs. Dyar is the one so caustically criticised by Mr. D. I do not desire, more than himself, the cessation of phenomena, but we cannot declare that it has not survived till all its present possible uses have been met. Because the phenomena came,—and I take it that the lecturer refers to the earlier forms of physical phenomena,—it is no proof that it will always remain. In the development of things, it may be unnecessary that the first manifestations continue; indeed, the rappings and tippings of forty years ago are already much more unusual than many other more recently developed phases. This fact would seem, to some extent, to corroborate the general assertion of the spirit controlling, who did not explicitly state which phenomena he referred to. That he did not mean all phenomena, is, however, proven by the lecture in your issue of the 20th, wherein he dwells upon the materialization of and by ancient spirits as becoming more and more possible, through the better conditions furnished by the growth of the physical and mental world by means of light shed upon earth through the first phenomena. "These three things we have proven to you: Immortality; the existence, and how they exist, of spirits; the effect of spirits in another world upon this." It came simply, quietly, unostentatiously, "sleeping," as the influence expresses it, "because the world could not then bear its greater awaking." How true! And were it not that I am sure the higher powers—the ancient ones, who have been used as engineers of this whole matter of intercourse between the two worlds, and of the teachings also—few in relation to what shall yet be given, but many, when we realize the few previously received,—know their power and just when and how to use it; I should say, the world can as yet bear but little more of that "greater awaking" which is certainly coming, and for which my own soul calls strongly to "come quickly."

When we see that for some not entirely understood reasons, faults, misrepresentations and deceits have crept into many phases of the phenomena, we think, perhaps, the world would not suffer much by their withdrawal for a time. We are put to our wit's ends to account for glaring inaccuracies perpetrated by mediums that we are sure are perfectly honest in intent, and we cannot as yet find how to guard either ourselves or the mediums from their recurrence. We want a philosophy that goes behind this phenomena; to grasp the laws that govern it, and to lay vigorous hold of the Gospel of Truth contained in it. This philosophy can be gained by consultation and correspondence with those older in spirit-life than our immediate family friends. We need not only the love of our loved ones, but the wisdom of those who loved us before we were born, and have guided and cared for us, and for all the world since.

Rawlinson and other writers upon the civilizations of the past, declare it quite uncertain whether the growth of man has been continuous, or whether he has not made many lapses into barbarism before the condition of to-day was reached. Six waves of the sea fall to reach the limit aimed for, before one touches it; and then six more fall in the same manner. Perhaps these are nature's ways of attaining the higher—it sometimes seems so. We are aware that there have been various times when the Spirit-world has closely impinged upon this material one, more than at others; and then the contact has seemed to be universally withdrawn for a while. This may all have been in obedience to the necessities of the time; it must have been in obedience to law, and we may have come to another necessity. If so, the wise ones know their duty, and will withhold contacts that are unwise.

Spirits have from the first taught that the physical manifestations would one day cease; so this teaching is not new. In process of time these manifestations will be rendered unnecessary, and, therefore, will end themselves. Why and how? By the further and increased development of the spiritual in man, so that he comes near to the spirit status of the angel-world, grows more sensitive to its approach, and, therefore, needs not continued recourse to physical manifestations in order to hold intercourse with those gone before. Already the senses of clairvoyance and clairaudience are quite generally developed, and we are all growing more sensitive to all impressions. We are, as a people, going onward in the same development that brought us up out of protoplasm and its antecedents, to where we now stand; and we shall continue to grow until the Spirit-world is as open to our vision as this earth-world is now. The angels shall walk with men again, as is told of olden time, but this shall be a new and advanced cycle of life, and not just upon the old plane, when "the sons of God took themselves wives of the daughters of men!"

I am glad that the teachings of the second lecture of Mrs. Dyar find place in the columns of the JOURNAL. They remind me of those received by myself and many others through the inspired lips of several of our pioneer speakers, and notably through Mrs. Amanda M. Spence of St. Louis, as many as thirty years ago. I mention her name always with gratitude, for much of my early spiritual education was received from her mediumship. We were then taught, as Mrs. Dyar is now teaching, that these spiritual manifestations proceeded from such as could come near enough to earth to get in communication with its inhabitants; that they were only workers who were directed by higher groups, and these by still higher ones, who could not come near enough to work themselves. Yet in the long line of cause and effect, being themselves effects of greater causes which lay behind them, and which are always, as through Agrippa, who seems to be controlling Mrs. Dyar, reverently acknowledging the higher order to which they are subject, and who work through them and direct them. I suppose if the highest archangel could be questioned, we would stand with bared head and unsandalled feet, and acknowledge himself only a worker of some higher Director, whose will he was glad to be able to perform. To this more extended knowledge of the higher intelligences, we may probably date the ascriptions of "praise and honor, power and glory, world without end." We comprehend absolutely nothing of the immensity of the change accomplished by these indefatigable workers during even the last thirty-seven years, in the elevating of the whole race to the present spiritual status, and rendering it possible that a still more advanced group of workers, those who lived in the old and almost prehistoric civilizations, who style themselves the ancient ones, can now come near enough to converse with us!

It is truly time that we graduate out of the merely phenomenal life of Spiritualism, and seek to grasp the principles that lay beneath them. And especially is this true of those who date back their knowledge of these things for from thirty to thirty-seven years. If we have not yet attained our majority, there is small hope that we ever shall, in this life. Those who are only more recently acquainted with these manifestations can be excused if they linger awhile longer among the object-lessons, or even the toys of infancy, till their natures demand something more fitted to those of men and women. Meantime, the Teachers are at our doors; shall we not incline our understandings and our hearts to their sweet influences? LITA BARNEY BAYLES.

The Power of a Physician.

"The art of the physician can do much to remove its subjects from deadly and dangerous influences, and something to control or arrest the effects of these influences. But look at the records of the life-insurance offices, and see how uniform is the action of nature's destroying agencies. Look at the annual reports of the deaths in any of our great cities, and see how their regularity approaches the uniformity of the tides, and their variations keep pace with those of the seasons. The inundations of the Nile are not more certainly to be predicted than the vast wave of infantile disease which flows in upon all our great cities with the growing heats of July,—than the fevers and dysenteries which visit our rural districts in the months of the falling leaf.

"The physician watches these changes as the astronomer watched the rise of the great river. He longs to rescue individuals, to protect communities from the inroads of these destroying agencies. He uses all the means which experience has approved, tries every rational method which ingenuity can suggest. Some fortunate recovery leads him to believe he has hit upon a preventive or a cure for a malady which had resisted all known remedies. His rescued patient sounds his praises, and a wide circle of his patient's friends joins in a chorus of eulogies. Self-love applauds him for his sagacity. Self-interest congratulates him on his having found the road to fortune; the sense of having proved a benefactor of his race smooths the pillow on which he lays his head to dream of the brilliant future opening before him. If a single coincidence may lead a person of sanguine disposition to believe that he has mastered a disease which had baffled all who were before his time, and on which his contemporaries looked in hopeless impotence, what must be the effect of a series of such coincidences even on a mind of calmer temper! Such series of coincidences will happen, and they may well deceive the very elect. Think of Dr. Rush,—you know what a famous man he was, the very head and front of American medical science in his day,—and remember how he spoke about yellow fever, which he thought he had mastered!

"Thus the physician is entangled in the meshes of a wide conspiracy, in which he and his patient and their friends, and Nature herself are involved. What wonder that the history of Medicine should be to so great an extent a record of self-delusion!

"If this seems a dangerous concession to the enemies of the true science and art of healing, I will remind you that it is all implied in the first aphorism of Hippocrates, the Father of Medicine. Do not draw a wrong inference from the frank statement of the difficulties which beset the medical practitioner. Think rather, if truth is so hard of attainment, how precious are the results which the consent of the wisest and most experienced among the healers of men agrees in accepting. Think what folly it is to cast them aside in favor of palpable impositions stolen from the records of forgotten charlatanism, or of fantastic speculations spun from the squinting brains of theorists as wild as the Egyptian astronomer.

"Begin your medical studies, then, by reading the fortieth and the following four chapters of Rasselas. Your first lesson will teach you modesty and caution in the pursuit of the most deceptive of all practical branches of knowledge. Faith will come later, when you learn how much medical science and art have actually achieved for the relief of mankind, and how great are the promises it holds out of still larger triumphs over the enemies of human health and happiness."—*Oliver Wendell Holmes in July Atlantic.*

Dr. Wheden's "Angeloids."

Theory of an Eminent Methodist Clergyman on the Subject of Spiritual Manifestations.

Spiritualism has a new hobby, and one which seems likely to be heard of beyond the limits of outright Spiritualists. That venerable and famous Methodist, the Rev. Dr. D. D. Wheden of New York, had shortly before his death evolved a curious theory as to spectres. His idea, simply expressed, was that the entire nervous system in a human being, not the contents of the cranium alone, constituted the mind. Therefore, the ramifications of the nerves, forming in themselves a shape conforming exactly to that of the whole figure, made the soul of man just like his body, so far as configuration was concerned. He had in his study a fine chart of the nervous system, and this he would use in illustrating his views to friends. He believed that at death this contour and semblance of the dead body separated itself and became the eternal form of the spirit, visible to its fellows and under some conditions to terrestrial folks. Dr. Wheden was a profound thinker, and his mental powers showed no diminution up to the day of his demise. His works are standard in doctrinal matters pertaining to Methodism, and for years he had edited Methodist periodicals; but this theory of the soul's shape was considered a speculative vagary, in which his serious credence was doubted by his friends. He published a part of it a while before he died, but stated it rather as a fancy than a fact.

In Wheden's posthumous papers has been found a complete exposition of his discovery—as he deemed it. Therein he describes how the soul gets out of the body. "Emerging upward," he says, "the spirit awakes into the pure ether—a blessed atmosphere. This paradisaic ether is an effluence from the divine essence, and the emancipated soul bathes, swims, lives in its own genial and native element. Paradise thus pervades our air above and around us, and at death the spirit enters thereinto as through a veil." He goes on in a somewhat rhapsodical style, until reaching a conclusion that apparitions are casual glimpses of the beings of this close-by but usually invisible world. "Even the resurrect body of Christ," he says, "walked through the solid wall of the house and first revealed itself to His Disciples at the table." He calls these beings angeloids and argues that they leave behind them in the discarded corpse the baser attributes. But he is clear in his belief that the senses of sight, smell, hearing, etc., remain in the angeloid. He has left many articles elucidating his doctrine and setting forth its beauties. They are in the possession of his executors, who may suppress them; but two or three of the most important of them have fallen into the hands of those who have already spoken freely of their contents. Already one has been read to an assemblage of Spiritualists.

The pertinency of Wheden's theory to modern Spiritualism lies in its harmony with the alleged phenomena of materialization. It has been promptly seized upon by several of the professional mediums, and in some of this week's séances forms in semblance comporting with the conditions of his angeloids have been shown to astounded disciples.—*Ex.*

Spiritualism in Kansas.

To the Editor of the Religio-Philosophical Journal:

The writer observing in the daily papers, that the new church of the First Society of Spiritualists of this city would be dedicated to-day, availed himself of the privilege of attending. This society is represented by many years, and has at one time and another during its existence, numbered a very great many of Topeka's prominent citizens on its roll of members—to-day only about forty remain I am told—cause, "dissensions." Must it be this way everywhere? Is it because the Spiritualists have more real reason for dissensions, or because they are less conciliatory and willing to make concession to the judgment of each other for the sake of harmony? Surely, those who profess to believe in the Harmonial Philosophy have something to regret when societies fall to places because of "dissensions;" and let us hope each and all who have ever been in any way connected with this society may, now they have so elegant a place for meeting and receiving those who would like to know more of the philosophy to which we are all devoted, resolve to forgive any whom they feel have done wrong, and ask forgiveness from all they have in any way aggrieved, and come back and make this Society what it would be, with all these elements working together harmoniously. Being a stranger, each may feel that these are not the thoughts or suggestions of any party interested except for the good of all.

The address was delivered by Col. Wood, the editor and proprietor of the Daily *Journal* published here, and was a compilation of facts, and logical deductions therefrom, which together explained why this belief. The regular speaker of this Society is Mrs. Lull, who made an invocation and rendered a poem, both of which were excellent, and gave evidence of having been inspired from a source outside and beyond the medium. The Society should appreciate this—many do—and more undoubtedly will. She is a frail, delicate woman, but is the mouth piece of strong spirits, if the efforts of to-day may be used to form judgment upon. CARROLL.

Topeka, Kansas, June 28th.

Mesmerism—Messages Carried by a Spirit.

Being interested in Mesmerism, I tried an experiment once which was very successful. Visiting Miss Eagar (then living at Kingsland, N.) one day, I suggested to her that we should visit our friend Cottersell, at Brixton. She rather objected on the grounds that he might not be at home. "Then I will mesmerize you, and send you to see first," I exclaimed. She doubted if I could do so, but agreed to my trying. After making passes she went into the sleep; I asked her to go and see him. She then stated that he was not at home but would be by the time we got there. We started at once; arriving at the corner of the street we alighted from the bus, and turned the corner, when I exclaimed, "There he is!" Mr. Cotterell was standing at the gate in front of the house. He was laughing when we got up to him, and in reply to my inquiry, why? said, "I was in the city, intending to call to see my friend P——, when a Brixton 'bus passed me. I was irresistibly impelled to hail it and get inside. When seated, I asked myself, 'Why am I here?' I felt that I must go home, as some one wanted to see me. I had just walked up the street, got inside the gate, thinking to myself all the time that of course there would be no one in the house, and should find I had come on a wild-goose chase, but turned to look up the street as a forlorn hope to see if any one was there, when you turned the corner." He laughed still more when we narrated to him our little experiment.

About this time we tried experiments as to the possibility of sending messages to each other by the aid of our spirit-friends, and after a time succeeded in both sending and receiving them. One day I asked "Lightheart" to take three messages for me to "Velna" for her medium. The last of the three was, that I loved her and wished her to become my wife. The next time we met I inquired if she had received a message from me. "Yes," was the reply. "How many?" "Two," she said. "But I sent three." "Well 'Velna' told me something else, but I could not quite understand or believe it." She then told me the nature of the first and second messages; but I told her the third for myself; she then admitted that she had received it.

Visiting a town some distance from London, I found myself the guest of a young man about my own age, but a widower. We slept together, and he told me of his recent loss, and also said how anxious he was to get a test from his wife, as she had promised to return to him if possible. Knowing from past experience that anxiety defeats its own end I said, "You need not expect it from me. I am not a test medium." I felt that he was greatly disappointed. The next night I got into bed first, while he knelt by the bedside to say his prayers. While doing so, I thought, "I wonder if I cannot pray, too, to some purpose," and mentally asked, "If there is any spirit-friend here who can give me anything for this man, please do your best for him?" Instantly a nervous thrill shot through me, bringing tears to my eyes; then I saw a bright light, like a small cross, float gently down from the ceiling and settle on his forehead. When he rose from his knees I said: "I do not understand it, perhaps you can explain, but while you were praying I saw a light, like a star, float down and settle on your forehead; it was the shape of a cross." He started back, clapped his hands to his head, his breath came thick and fast, he gasped out with a sort of sobbing utterance, "My God, it's come at last, at last, it's come at last!" I was thrilling, shaking and crying in sympathy as he turned his back upon me and wiped away his tears. His explanation was, that when his wife lay dying, he spoke to her, and asked her to return if possible. She agreed to do so; then, said he, "Let us have some sign as a test," and asked her to fix upon one. She replied: "No; you must choose it." I bent over her and kissed her, and made the sign of the cross on her forehead, and said: 'Let that be it,' and now it has come at last." He had been to various mediums, through whom he had received many proofs of his wife's presence; one of them actually laid her hand on his forehead, but did not make the sign he was so anxious for. I told him that I had purposely knocked down his hopes, because as long as he was so intensely anxious he prevented the spirit giving the test.—*E. W. Wallis in Medium and Daybreak.*

Release of a Patient Sufferer.

To the Editor of the Religio-Philosophical Journal:

Miss Josephine R. Lane passed to the higher life in this city on Thursday, June 18th. Miss Lane became well known to the Spiritualists and Liberalists of the State, and of the country, from having filled the position of Secretary of the State Association during the years 1879-80, doing most laborious and efficient service. Her death was the culmination of a painful malady, protracted in its duration. Some seven years ago she underwent a surgical operation for the removal of a cancerous tumor from her side, and four years ago a second operation for a similar purpose. A year later a third operation was indicated, but was not performed by reason of her feeble state of health. For two years or more she has been incapacitated for work, and for eight months past has been bed-ridden, paralysis having supervened upon her constitutional malady. Those who knew her independent spirit and force of will can realize how doubly painful it was to her to find herself thus disabled and helpless, yet she bore her affliction with heroic fortitude and a calm philosophy. Death, as it is called, therefore came as a welcome visitant to open the door of her prison house and let her spirit go free. Our suffering friend had the unremitting care and kind ministrations of her sister, Mrs. C. E. Pierce, between whom and herself a most tender attachment existed, and during the last few weeks of her illness, when the necessity of constant attention compelled a change in her situation, the same loving sister was her daily attendant.

Miss Lane had been an avowed and earnest Spiritualist for many years, and maintained her faith consistently to the last, giving repeated assurances to her sister and others that she would return and commune with them, and during her last moments she seemed blessed with ecstatic visions of the life beyond. The directions for her burial, given before her departure, were eminently conformable to her life and faith. She desired her sister and friends to wear no mourning, feeling that she was not to be lost to them, and that they should not mourn her as lost. She desired only a few simple rites consistent with the spiritualistic belief, and free from all superstitious observances. These requests were followed, though in the absence of a spiritualistic speaker, Mr. Forbush, minister of the Unitarian Church, was called in to conduct the funeral exercises, which were scrupulously conformed to the occasion. Some friends sang two or three appropriate pieces, including the favorite one, "Beautiful Home," and the body of our friend was laid at rest in Woodmere.

Detroit, June 20, 1885. S. B. McC.

Patient Waiting.

It is the long fight which brings out character and educates men to make the best use of the victory when it is achieved. A sharp, short, brilliant campaign often results in a great waste of success and loss of opportunity because the victors have not gained the steadiness and wisdom to hold success with a strong, wise hand; the men who come out of the long campaign scarred and travel-worn know the cost of victory, and spend their hard-won fortune temperately. In every man's affairs there come times of waiting; the problem cannot be solved, it must be worked out; the difficulties cannot be banished by energetic action, they must slowly fade as the mists roll away from the sky of one who has been anxiously watching for the sun through long and weary days of cloud and rain. There are times when our affairs are taken out of our own hands and we are compelled to stand inside and wait patiently for the slow movement of evolution and progress. We have sown the seed, but we cannot force it to immediate harvest; we must let Nature set her shoulder to our work and do it for us. Growth is the most natural process in the world; the only really normal and healthy process; and yet it is the hardest to wait for. When our projects move slowly, we chafe and fume in discontent; when our affairs get entangled, instead of quietly waiting for the unraveling of the snarl, we continually thrust our hands into the tangle and make it tenfold worse. This is a world in which the best things are grown, not made; and he who wants the best and most enduring things must be willing to pay the price of patience for them. Wait patiently, and rejoice that you have things worth waiting for.—*The Christian Union.*

Mrs. Jonas Heinl writes: The JOURNAL gives me fresh courage every week.

Blaine, Dawes, Sheridan, Logan and Sioux are the names of the five new counties created by the last Nebraska Legislature.

Notes and Extracts on Miscellaneous Subjects.

Cortez conquered Mexico with 136 men.

Lord Randolph Churchill is disliked at Windsor.

Pittsburg turns out 85,000,000 bottles and vials every year.

The colored women of Mobile have organized an art association.

Fifth Avenue, New York, is the richest street in the world.

A plumbago mine has been discovered in Mercer County, Pa.

The Pocahontas story is true after all. So says John Eston Cooke.

The cattle ranches of the West occupy 1,265,000 square miles of land.

The highest point ever reached by man was by balloon—27,000 feet.

Gloucester, Mass., has at present 110 schooners engaged in the mackerel fishery.

Nearly one-half of the people in the United States are engaged in commercial pursuits.

A strawberry nine inches in circumference has been produced in Washington Territory.

Dr. Schliemann will spend the coming winter hunting for the tomb of Alexander the Great.

No cars or wagons or vehicles of any kind on wheels are known in the capital of Madagascar.

Washington Territory has gained in population within the last six years about 100 per cent.

Canada has instituted a general boycott against goods made in the prisons of the United States.

Washington selected the sites for the national capital and for the West Point Military Academy.

The prisoners in the Arkansas Penitentiary have been feasting on strawberry shortcake for a change.

The editor of the New York *Journal of Commerce* says that he hasn't had a vacation for over forty years.

The society for promoting the use of Roman letters in place of the German is fast extending in Germany.

An artesian well at White Plains, Nevada, is down 2,300 feet, and a flow of salt water prevents the free working of the drill.

Judge Grant, a citizen of Davenport, Iowa, is offering a $50,000 interest in a California gold mine for a Jersey calf.

A metal hitherto unknown, and which is said to be likely to supplant nickel in general use, has been discovered in the Lehigh Valley.

Tuttle's comet is looked for next month. Tempel's is overdue. Swift's is expected at the close of the year, but is likely to pass unseen.

Fifty years ago schoolmasters had no clocks or watches, but told the time of the day by a mark on the floor, or if cloudy, guessed at noon.

The nineteenth century, Christian Era, will end at 12 o'clock, midnight, Dec. 31 of the year 1900. The twentieth century will begin at the same time.

The Governor of the Island of Samoa has discovered a tunnel 5,000 feet in length, and constructed at least nine centuries before the Christian era.

The number of passengers carried by all the railroads in all parts of the world in 1884, is estimated at 2,400,000,000, or an average of 6,500,000 a day.

A collector of the curious announces that Mary continues the favorite name for girls, Anna comes second, Elizabeth is third, Laura is fourth.

The Great Mogul, the diamond of diamonds, after being lost to the world for many years, is reported to have been discovered by a Frenchman in Australia.

New Mexico has a population, exclusive of Indians, who are not citizens, of 119,000, of whom 111,000 are Mexicans, but few of whom understand the national language.

Although as high as 150,000 alligator skins have been tanned in a single year in the United States and Europe, it is said there is not a single tanner of these hides in the Southern States.

Some peat moss which was recently exhumed near Dumfries, Scotland, was found to contain seeds of plants dating from prehistoric times. They were planted and at once began to germinate after a sleep of ages.

Americans are the third highest in point of numbers of the foreigners residing in Japan, according to statistics published in a native paper. The Chinese stand at the head of the list, with 2,471 residents, followed by the English with 618, the Americans numbering 187.

The tropical gooseberry, cultivated in Florida, is a fruit rather smaller than the Siberian crab apple, and is in shape like a flattened globe; it contains one hard seed. The tree, which attains from ten to fifteen feet in height, is very ornamental, but the fruit is of little account.

The huge group of sun spots which was seen coming around the eastern edge of the sun several days ago has now advanced nearly to the center of the disk. It is large enough to be seen without telescopic aid by protecting the eye with a dark glass. In the telescope it is a wonderful phenomenon, and a rough measurement shows that its length exceeds 100,000 miles and its breadth 30,000.

In the early days of the war of the rebellion Nathaniel Kimball, of York County, Pennsylvania, a brick manufacturer, contracted a debt of 80 cents. To pay it he produced from his pocket a varnished brick, inscribed "Good for 75 cents—Nathaniel Kimball," and a pumpkin seed, marked "Good for 5 cents—N. Kimball." This currency was accepted. The brick is still in existence and Kimball is ready to redeem it, but the present owner, who paid $1.25 for it, will not sell it.

The ancients have left as souvenirs of their skilll some wonderfully beautiful engraved sapphires. One represents a woman's figure enveloped in drapery. The stone is one of two tints, and the artist skillfully used the dark tint for the woman and the light for the drapery. This gem is among the crown jewels of Russia. The Strozzi cabinet at Rome contains an intaglio representing the profile of a young Hercules by Cweins, and in the Cabinet of France is an intaglio profile of the Emperor's Pertinax.

In the year 1800 there were in the United States 3,030 evangelical churches; in 1850, 43,073; in 1870, 70,148, and in 1880, 97,000, a gain of 27,000 in ten years, ending in 1880. The number of communicants in evangelical churches in the United States in 1800 was 364,000; in 1850, 2,529,000; in 1870, 6,673,000, and in 1880, 10,065,000. Taking the whole country through, there was in 1800 one evangelical communicant in every 14½ inhabitants; in 1850 one to every 6¼; in 1870 one to every 5¾, and 1880, one to every 5.

"I dislike to see you eat cayenne pepper," said a wholesale grocer to a friend who was putting the stuff on some raw oysters. "Why?" said the friend. The grocer dusted a little of the pepper on the open page of his notebook and drew his finger over it. A number of small red lines showed where grains of pepper. "Because half of this stuff is not pepper. The red article, pure and strong, comes from the West Indies. It is regularly adulterated for restaurant use by mixing it with rice, flour and ground mustard husks which have been colored red with with red lead. These lines on the paper are pure red paint."

About a mile above Magnolia Dell, in Muckalee Swamp, Ga., a colony of beavers have settled. The site of their home is well chosen. It is at a sharp bend in the creek, a long open reach extending southward and in the same manner westward. On the land side it is protected by a boggy morass, which, intersecting above and below with the creek, makes an island. On this island they have built their mud fortress, and a queer looking structure it is, made of saplings and pieces of bark and branches skillfully interwoven. The trees in the vicinity exhibit marks of the sharp teeth of the busy little animals, and a fish trap near by has been utterly demolished.

Peter, the Great, of Russia, worked out solid reforms by original methods. If a man would not consent to be reformed he flogged him, and if he opposed accomplished reforms he knocked him in the head. He ordered the nobles to be educated, as he wanted their intelligence as well as their bodily service. When young noblemen did not attend school voluntarily he sent soldiers to fetch them. If they resisted they were flogged, and if their parents concealed them they were flogged too. Those who failed to pass the examination at twenty were condemned to remain unmarried, and compelled to serve in the lower ranks of the navy. From all nobles the great dictator required their blood, their time and their lives.

Little Things.

One morning when the snow lay deep,
On hill and vale and moor,
Five little hungry sparrows came
Unto our cottage door.
We threw them crumbs; they ate with joy,
And chirping flew away.
But cold and hunger brought them back
To ask for more next day.

All through the Winter when 'twas cold,
We daily gave them bread;
Their chattering told their grateful thanks
As if in words 'twere said.
When Springtime came these little birds
Each built near by a nest.
They cheered us with their songs by day,
At night taught quiet rest.

Thus little deeds like little drops
Of dew upon the flowers,
May often yield both life and love
To sorrowing hearts like ours.
And blessings given in little words,
Though some on sand may fall,
These help to drive the clouds away
And sunshine rests on all.

—*Friends' Review.*

Spirit Manifestations at an Early Day.

The Rev. Joseph Glanvil, chaplain in ordinary to Charles II., was a writer of great erudition and ability. In his "Sadducismus Triumphatus," written to show that the phenomena of witchcraft were genuine occurrences, he gives an account of Mr. Mompesson's haunted house at Tedworth, where it was observed that, on beating or calling for any tune, it would be exactly answered by drumming. When asked by some one to give three knocks, if it were a certain spirit, it gave three knocks, and no more. Other questions were put, and answered by knocks exactly. Glanvil himself says, that, being told it would imitate noises, he scratched, on the sheet of the bed, five, then seven, then ten times; and it returned exactly the same number of scratches each time.

Melancthon relates that at Oppenheim, in Germany, in 1620, the same experiment of rapping, and having the raps exactly answered by the spirit which haunted a house, was successfully tried; and he tells us that Luther was visited by a spirit who announced his coming "by a rapping at his door."

In the famous Wesley case, the haunting of the house of John Wesley's father, the Parsonage at Epworth, Lincolnshire, in 1716, for a period of two months, the supposed spirit used to imitate Mr. Wesley's knock at the gate. It responded to the Amen at prayers. Emily, one of the daughters, knocked; and it answered her. Mr. Wesley knocked a stick on the joists of the kitchen; and it knocked again, in number of strokes and in loudness exactly replying. When Mrs. Wesley stamped, it knocked in reply.

It is not surprising that John Wesley was a Spiritualist. "With my latest breath," he writes, "will I bear my testimony against giving up to infidels one great proof of the invisible world; I mean that of witchcraft, confirmed by the testimony of all ages."

A writer in the "Encyclopedia Metropolitana" (London 1861), referring to these and similar phenomena, observes: "It is, to say the least, a remarkable fact, that such occurrences are to be found in the histories of all ages, and, if inquiries are but sincerely made, in the traditions of nearly all living families. The writer can testify to several monitions of this kind portending death; and the authentic records of such things would make a volume."

In the "Life of Fredrica Hauffe, the Seeress of Prevorst, by Dr. Justinus Kerner, chief physician at Weinsberg" (who died in 1859) almost every phase of the recent spiritual phenomena is described as pertaining to her experience. To these more than twenty credible witnesses testify. They consisted in repeated knockings, noises in the air, a tramping up and down stairs by day and night, the moving of ponderable articles.—*Planchette, or the Despair of Science, by Epes Sargent.*

Curious Food.

Apropos of the agitation in favor of insects as food for man, Vincent M. Holt, its leading advocate, gives the following recipe for cooking the larva of the cockchafer: "In certain parts of France the vers blanc, or cockchafer worm, is freely eaten; in fact, the following recipe is given for cooking the insects: Roll the vers blanc, which are short and fat, in a little flour and bread-crumbs, with a little salt and pepper, and wrap them in a stout piece of paper well buttered inside; place it in the hot embers, and leave it to cook for twenty minutes, according to degrees of heat. On opening the envelope a very appetizing odor exhales, which disposes one favorably to taste the delicacy, which will be more appreciated than snails, and will be declared one of the finest delicacies ever tasted." A correspondent in the London *Standard* also gives another use for the snail, thus: "Some years ago, suffering from a severe attack of eczema, for which I could get no relief, while walking one evening in my garden, and in great pain, I happened to cast my eye upon a snail, and as my leg was burning and the snail looked so cool, I at once rubbed it over the itching part, and found immediate relief; so much so that I got two or three more, and breaking off the shell applied them, letting it dry in; that night I slept in perfect ease, and, of course, followed up my new-found remedy, and in a few days the eczema was all gone, and, I am thankful to say, never returned. I have recommended the same to my friends who have suffered the like complaint, and all have found relief. It is, also, an almost infallible cure for skin diseases, and deserves to be better known than it is."

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Any Small Boy, with a Stick,

can kill a tiger,—if the tiger happens to be found when only a little cub. So consumption, that deadliest and most feared of diseases, in this country, can assuredly be conquered and destroyed if Dr. Pierce's "Golden Medical Discovery" be employed early.

The pneumatic postal service in Paris, lately completed, cost over $200,000, and the length of pipes is over thirty-four miles. The charge for transmitting a letter to any place within the fortifications is three cents. The service covers extreme points, about seven miles apart.

"The play's the thing,
Wherein I'll reach the conscience of the king."
And equally true is it that Dr. Pierce's "Pleasant Purgative Pellets" (the original Little Liver Pills) are the most effectual means that can be used to reach the seat of disease, cleansing the bowels and system, and assisting nature in her recuperative work. By druggists.

Christian Rauch was employed ten years upon the bronze equestrian statue of Frederick the Great, which was erected in the Unter den Linden, Berlin, in 1851. The statue is seventeen feet high, and stands upon a pedestal twenty-five feet high.

"For economy and comfort, we use Hood's Sarsaparilla," writes an intelligent Buffalo, N. Y., lady. 100 Doses One Dollar.

Electrified butter will soon be in the market. A French patent has been obtained for a process of making butter by electricity.

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The shortest street in Paris, and probably in the world, is about sixteen feet long. It runs from the Rue de Clery to the Rue Beauregard, and has neither doors, windows, numbers, nor signs of any description.

"It's quite the style, you know, to use N. K. Brown's Ess. Jamaica Ginger. They all do it."

A TOILET LUXURY.

Ayer's Hair Vigor is the most cleanly of all preparations for toilet use. It is a delightful dressing for the hair, arrests the tendency to baldness, is agreeably perfumed, and is an effective remedy for all diseases of the hair or scalp. Mrs. D. N. Parks, Clio, Mich., writes: "One bottle of Ayer's Hair Vigor has entirely restored my hair to its natural color, and given it a beautiful, soft, silky appearance. I am fifty-seven years of age, and was quite gray. By the use of that one bottle of Ayer's Hair Vigor, the original color was perfectly restored, and I now have as fine a head of hair as when I was sixteen." Bessie H. Bellor, Burlington, Vt., was troubled with a disease of the scalp, which caused her hair to become harsh and dry, and to fall out so freely that she scarcely dared to comb it. Ayer's Hair Vigor restored the scalp to a healthy condition, cleansed her head of dandruff, and made her hair beautifully thick and glossy. This preparation is approved and recommended by physicians.

CURES SCALP DISEASE.

Ayer's Hair Vigor imparts a healthy vitality to the scalp, and restores it to its normal condition. The son of James U. Carter, Occoquan, Va., suffered from scald head. He was cured by Ayer's Hair Vigor, and had, after using it, a fuller growth of hair than ever.—Dr. Horatio Nelson, Great Bend, Ohio, finds Ayer's Hair Vigor an excellent remedy for humors of the scalp.

AYER'S Hair Vigor

Restores Vitality.

When the hair begins to fade, grows gray, becomes weak, thin, brittle, and harsh, the vital forces of the organs, on which it depends, may be reestablished by the use of Ayer's Hair Vigor. It will cause a new growth, presenting the luxuriance and color of youth. Every woman who has arrived at the middle age, and who wishes to retain the original beauty of her hair, should use this incomparable remedy. Mrs. O. O. Prescott, 18 Elm st., Charlestown, Mass., writes: "Two years ago about two-thirds of my hair came off. It thinned rapidly, and I was fast growing bald. On using Ayer's Hair Vigor, the falling stopped, a new growth commenced, and in about a month my head was completely covered with short hair. My hair has continued to grow, and is now as ample as before it fell." W. W. Wilkins, Windsor, Ill., says that erysipelas in the head left his scalp as bald as an infant's. The use of less than a bottle of Ayer's Hair Vigor produced a fine growth of new hair, of the original color.

FRESH GROWTH OF HAIR.

Ayer's Hair Vigor prevents the hair from falling out, or, if already fallen, will cause a new growth. E. H. Nolper, Jacksonville, Ky., writes: "Ayer's Hair Vigor restores vitality to diseased hair. I have used it with success." W. W. Grace, Metamora, Ind., writes: "I was entirely bald. One bottle of Ayer's Hair Vigor produced a fine growth of hair, which now covers my head."

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Continued from First Page

parent. The founder of the Presbyterian Church caused Servetus to be burned at the stake.

THE CHURCH, UNIVERSALISM, UNITARIANISM.

That church adopted a system of theology which painted God as a perfect fiend, and made of Satan an angel by comparison. It condemned the innocent babes to the burning flames of eternal torment. It hardened the human heart with doctrines of future pain, and blighted every flower of love and pity that shed its perfume in the human soul. Succeeding denominations gradually improved upon this fiendish theology, each one adding some mite to the scales, until they turned on the side of Liberalism. Universalism and Unitarianism were born; and these ventured so far from the landmarks of the old theology, that one cannot well go beyond their lines without abandoning all claim to the Christian name as the distinctive title of his faith. The next step takes us to the heights of universal freedom, where we recognize fellowship with all religions, giving supremacy to none. Thousands, yes, millions, have taken this step. To-day we stand upon the mountain heights, bathed in the rosy light of dawn. The sun of science is above the horizon, and is fast dispelling the mists of superstition that have enveloped the world so long. The nations are awaking to new life, and a glad song of praise rises upon the morning breeze, and is wafted up to heaven. The demons of night, that for so many centuries have flapped their unclean pinions in our atmosphere of thought, are winging their way in flight to more congenial worlds. The angel of Light steps from the rosy portals of the east, and brings countless blessings to the hearts of men. The windows of heaven are open, and the shining messengers bring words of truth to adorn our book of knowledge. The spirit of Progress, intellectual and moral, social and civil, is spreading its wings over the whole world; and beneath their shadow are gath-ring the poor and the rich, the intellectual and the uncultured, the Christian and the Pagan, the Orthodox and the infidel, all bent upon a solution of the great problem of human life. Old superstitions are passing away, and Orthodox creeds are losing their power over the minds of men. No longer does the fear of an eternal smoking hell terrify the heart of man, or restrain him from the search of truth. Priests have lost the sceptre of their sway, and the world is becoming a religious republic, in which every man may think his own thought, and worship God after his own fashion.

NEW CONCEPTIONS.

Although we may have abandoned the old conceptions, we have gained new ones in their place. Instead of the fall, we teach the rise of man. We do not believe in total depravity, but recognize the fact that in the struggle toward perfection man must necessarily encounter and overcome evil, or imperfection. We have given up the doctrine of eternal hell, but we assert that sorrow is the inevitable result of evil conduct. Sin is the violation of nature's laws. These laws are internal and inevitable, and punishment will last as long as sin. Sin and sorrow are like the Siamese twins; inseparable in life, but when one perishes the other cannot survive. We no longer believe in a New Jerusalem, but hold, with Jesus, that the kingdom of heaven is within. Every individual, like Atlas, carries a world upon his shoulders. It is the world he creates out of his own life, and in it he must live. That world is peopled by his daily actions, and it lies with him whether the population shall be fiends or angels. We believe that water is good for the body, but it will not cleanse the soul. Sin cannot be washed away like dirt. Evil tattooes the soul, and its marks are effaced only by tears of genuine repentance.

We no longer hold that belief is a voluntary act, deserving reward or pain; but we do hold that he who shuts his eyes and ears in the face of evidence, for fear of disturbing his old beliefs, deserves the contempt of every honest man and woman.

We do not accept the Bible as a fetish to be worshiped; we do not make of it an oracle whose utterances upon every subject are to be taken as infallible; we do not receive it as an absolute authority in science, in history, or even in morals. We hold it as an ancient book, in which is recorded the history of a nation's development from savagery to civilization; in which are many gems of thought in settings of the baser metals; in which are poems and parables worthy of the day when they were written; moral precepts that have vital force to-day, and laws that died when the conditions changed for which they were framed. We accept it subject to the judgment of our own reason and moral sense. There are passages in the Bible that fill our hearts with the perfume of divine love and tenderness; and there are other passages written by the hand of savage hate, with a pen dipped in the blood of murdered babes and women.

GOD'S WORD AND SCIENCE.

We find God's word in the book of Nature. The modest flower that blooms by the bubbling spring, and casts its sweet perfume on the air, is a revelation of God. The song of birds in the bending branches of the trees, the breeze that rustles through the waving boughs, the glad sunshine pouring in a golden spray through the drooping vines, the soft murmur of the brook and the wild roar of the angry sea,—all these are sentences in that divine book, and all who will may read.

Holding the demonstrations of science to be of greater authority than the speculations of the early fathers, we repudiate the doctrine of the resurrection of the body; but we hold the truth of the immortality of the soul, existing independently of material conditions. Many men, whose scientific attainments give their teaching much authority, hold that mind is but a manifestation of matter; that when the physical organism is destroyed all consciousness ceases, and the bright lamp of life goes out in internal darkness. The Church has rested her doctrine of immortality merely upon the alleged bodily resurrection of Jesus; and since science has demonstrated the impossibility of physical resurrection, many have supposed that the belief in immortality has no basis in fact and reason. We need not review here the many proofs of continuity of life beyond the grave. Suffice it to say we know that death is but the open door to a larger and richer life. The angel of death bears healing in his wings, and the touch that chills the heart warms the soul into more expansive life. The shroud of death is changed to a robe of light, and the darkness of the tombs is dispelled by the glorious sun of heaven. When the battle of earthly life is finished the soldier's brow is crowned with the laurel wreath of victory. We know that in this skeptical age thousands lack the consolation of a belief in the immortal life. The tendency of science has been toward materialism. Her investigations have been among external things, the material and visible manifestations of nature. She has delved in the earth, and read the history of the past from the pages of enduring stone. She has sounded the waters of the sea, and brought up wondrous and beautiful forms of life from the ocean's depths. She has walked forth into field and wood, and noted the myriad plants and flowers. The tribes of earth and air and water she has classified, and taught us of their habits. She has pried into the mysteries of nature, commanded her subtle forces, studied the loves and hates of atoms, drawn lightning from the heavens, and harnessed it to work for man. She has dissected the human frame, and showed us that man is fearfully and wonderfully made. She has swept the heavens with her telescopes and taught us the motion of the stars. But all these investigations are in the realm of matter. She can learn nothing there of the soul of man. She may dissect the body, but her knife will not discover the soul. She may weigh the body, and the absence of the soul will make it none the lighter. She may question the lifeless corpse by all the methods of science, yet the voiceless lips give no reply. The eyes and the ears are there, but the divinity that saw and heard through them is absent. The tongue is there, yet the power that moved the multitude with words of burning eloquence is gone. All is silent as the tomb whereunto the lifeless body must be sadly borne.

Failing by any of the usual scientific methods to find evidence of an immortal soul, the scientist too often concludes that immortality is but a pleasing dream, a sweet illusion that lulls the infant man into a contented sleep in death. And some, who seem to envy others the consolation they themselves cannot find, attempt with specious arguments to destroy the hope of immortal life. They would convince the mother that when she leaves the little blossom of a babe in the cold embrace of the tomb her eyes will never again be gladdened with a sight of that dimpled cheek, or her ears cheered with the prattle of that baby tongue. They would have the lover believe that when the hand of death is laid upon the fair head of her whose life he lives; when the heart that beats in unison with his is still; when the eyes that now look in his with loving trust are veiled by the mists of the shadowy valley,—they would have him believe that never on a fairer shore shall he look upon his love again, never hold her to his bosom, bound in the sweet spell of an eternal love. They would convince the husband that when the wife who has walked by his side for so many years, who has cheered him in the hour of trouble, and dispelled with her loving smile all the clouds that came across his pathway, when the true and loving wife is taken from his bosom and laid in the damp and mouldy tomb, he shall never clasp her hand again, never again feel the throb of her warm heart beating against his own.

They would have us believe that human affections, lacerated by the hand of Death, shall never be healed by the angel of Life. They throw a cloud over the cradle. They send a chilling blast into the garden of human love, and wither all the flowers that blossom there. They bring a skeleton to every feast, and in the midst of innocent pleasure, it chatters with its grinning teeth, "To this favor must thou come at last." We have only the deepest sympathy for those true and honest souls who are earnestly seeking for light amid the darkness of their doubt; but for those who deliberately shut their eyes and ears, and coldly set themselves to the task of darkening the sunlight of human life by destroying the hope of immortality,—for these we can entertain no feeling but contempt. They may cast a shadow of doubt over fearful minds, but let not the joy of our lives be marred by them. We will still keep our eyes fixed on the star of immortal life. In all our voyage, in spite of winds and waves, let that be our guiding star; and when the voyage of earthly life is over, and our frail bark is moored in the harbor of the tomb, we shall disembark on the shores of a fairer world, where all the loved and lost shall meet again, and Death shall be no more.

Have Disembodied Spirits Power to Appear to the Living?

If They Cannot; Who Can Unravel the Many Mysterious Appearances?—Belief in Signs and Omens—Rev. Joseph Cook—"Aunt Mary."

Copernicus, a Prussian, taught that the earth revolved around the sun. Galileo adopted the same view, which was contrary to the view held by the Roman Church. This was in the early part of the seventeenth century. Galileo was compelled on bended knees to renounce the (supposed) heretical doctrine. Galileo formally renounced, but, as he arose from the humiliating posture, he whispered to a friend, "It does move for all that."

BELIEF IN THE OCCULT.

Few persons are free from superstitiousness, or a belief in signs, omens, talismans, amulets, incantations, exorcisms and the like. Strange that people who possess these evidences of superstition are loud in disavowing their belief in the supernatural. They loudly deny that earthly things are in any way governed by the preternatural. Galileo could say of such persons: "They are believers in the supernatural all the same."

In childhood's hours fearful recitals of stories of ghosts and spooks and specters and goblins create a fascinating, interesting, half-belief in such beings. Some are supposed to possess power to harm, and others have the ability to protect. To ward off evils emanating from ill-disposed spirits a goodly list of sayings and incantations are repeated, and amulets and charms are worn by the subjects of fear. The Indians are wont to say: "The Good Spirit will not harm you, so there is no need to give gifts to it; but it is to the bad ones your gifts are to be tendered to propitiate them."

Believers in laying on of hands to cure the sick, in fortune-telling by tea-grounds and by coffee-settlings, and in the twirling of the divining-rod, assert their horror of others who have faith in the supernatural. Little household accidents are given special meaning. To one is attached a meaning of harm; to another one the ability to foretell good luck. These persons, we say, laugh at and deride the idea of any thing happening from a supernatural origin. Haunted cars, houses, ships, cabs and certain locations, etc., are to them as fables told by the ignorant and silly-pated.

REV. JOSEPH COOK'S VIEWS.

Joseph Cook, the noted divine and lecturer, made many sincere efforts to look into and back of the immense mass of ignorance which surround the supernatural as exemplified by the exponents and advocates of spiritism. Among the mountain of trashy tricks were some grains of a science he could not understand. He says:

"If Zollner, Fichter and Ulrici, Wallace and Crookes have not mistaken appearances for facts, there may be in Spiritualism a new star yet below the horizon, but before which, when once it is fully risen, the night bag of the denial of the supernatural which broods on this skeptical and moaning age as a vampire may be scared from the spiritual veins it is draining." He adds: "I forbid you to accuse me of being a Spiritualist; and I am not only not a Spiritualist, I am not a modern demonologist."

AN INTERVIEW WITH A SPIRITIST.

He is a personal friend of the writer and is an honest old man. He said:

"There are many things happening every day which seem to indicate a power within man both strange and bewildering. It is akin to the science of clairvoyance. The spirit seems to leave the body and travel whithersoever the operator desires or wills that it shall travel. A man is blindfolded, kept in a room, and he sees through houses of brick and blocks of houses, following minutely every movement of a certain person whom he is requested to follow. The person may go half a block, or he may go half a mile—the distance is of little moment to the blindfolded man. His second person, or something, follows closely the person to be watched, and can tell his every movement and all his dodgings while on his trip."

"This is very strange," I remarked. "About this there seems to be no room for trickery. Such a condition of the human mind is hard to explain. Scientists have before them many things that will richly repay them when discovered concerning the mysterious working power of the minds of men. Some day will be discovered a new force, of which even now we catch glimpses in the so-called manifestations of Spiritualism. Supermundane phenomena of to-day will be found to have their source within the mind of man himself."

"These things are performed by our mediums," said my friend, "and spiritual power controls them. This is the 'force' you think will some day be discovered. It is known now. We have it on every hand. Things strange to you are familiar to us."

Not knowing certainly to the contrary, the writer could not refute his claim. Wishing to get at his own experiences, I asked:

"Are you a medium?"

"No," said he, in a regretful tone, "but my wife is. I can vouch for her. Sometimes, quick as a flash, she is taken possession of by a spirit and made to go through a jig dance, although knowing nothing of the dance when uncontrolled."

Turning to my friend's wife, a small, thin brunette, I asked her if the dancing exercises did not tire her, and whether she could not resist the strange influence.

"No," she replied, "I can not resist the strange influence, and I do not feel any bad effects from the dancing. After the influence is off I am not conscious of what has occurred."

"Well," I could not resist commenting, "of what use can such an influence as this you speak of be to you or to your husband? To me," I said, "such a power over myself I would consider extremely embarrassing, to say the least."

"That is not all," the little woman added. "I am often controlled to write a letter indited by a spirit, and the contents of which are unknown to me until I am out of the influence."

"Have you ever found these parties for whom the letters were intended?" I asked.

"Yes," spoke up the husband; "there was one letter in particular. It was addressed to a party entirely unknown to us. We wrote to the post-office and address given, and received an answer from the friends of the departed spirit, confirming the substance of the letter indited by the spirit."

"Ah!" exclaimed I, "that was curious. Were the parties in question believers in Spiritualism?"

"No; I believe not," was the reply. "They were agreeably surprised to get a communication from their deceased friend."

"Does this influence take away all consciousness of yourself at the time?" I queried of my friend's wife.

"No, sir," she replied. "I know who are present, what they do and what I am doing, but I am unable to counteract the influence."

"You say you are unable to prevent this 'power' taking hold of you; from this, then, I judge you are sometimes 'taken' by these spirits when unprepared to act as their medium," I then said.

"Yes," said she; "I am taken this quick (suddenly striking her palms together.) Sometimes an Indian spirit controls me and sometimes it is another. They have even quarrelled as to which shall first control me. One night at a séance I was compelled suddenly to get up from my chair and fiercely attack a gentleman, a stranger to me. I knew what I was doing and that it was wrong. My feeling of shame at my being impelled to such an act was awful; but I was not able to resist. Husband and others endeavored to restrain me, but could not without hurting me severely. The gentleman requested that I be let alone, saying I was not responsible for the attack; that it was instigated by a spirit-enemy of his; that he could see the spirit and recognized in it the form of an enemy who was thus taking revenge."

"Well," said I, in a tone plainly indicating disgust, "I certainly should desire to be free from such vindictive spiritual influences."

"Of course," she replied, "I do not like such a spirit to control me; but I am unable to help myself. Other times I have entirely different spirits influencing me. An Indian doctor aids me in controlling disease to some extent. I have cured husband of pains in his breast through the spirit simply by laying on of my hands."

A number of like questions were asked, some being answered fairly, some rather dubiously, and some were equivocated. From this interview and from an extensive reading (unbiased, as he believes) the writer has made the following summary of results:

1. There are in man's experiences mysterious and unexplainable events, commonly called intercourse or exchange of intelligence between the living and the spirits of the departed.

2. More than half of the professional mediums have been detected in the use of tricks while professing to receive communications from the departed dead.

3. Under one head ought to be placed clairvoyance, second sight, fortune-telling, somnambulism, mesmerism, and the like—under healthy or diseased conditions of our nerves. "Nervism" might be an appropriate name.

From the testimony of many learned and creditable persons, it seems indisputable that spirits are allowed to communicate with mankind through mediums. Half of these mediums are frauds and charlatans. The other half can be reduced still further by the influence exerted by this "nervism" mentioned above. The residue of mediums may then be divided into two classes—the submissive and the commandatory.

The submissive medium is controlled by this spirit as per interview mentioned. Yesterday an evil spirit takes possession of the chambers of the soul and leads the unfortunate medium to indite letters in an unknown tongue; to talk unintelligible jargon known to but few, if, indeed, to any one. To-day the medium is fought for by crowds of spirits, ready to tear and inflame, and, finally, to wreck that mind, physically and morally. To-morrow—aye, to-morrow, may come a peaceful spirit, or may come, more likely, a demoniacal spirit, inciting to deeds of violence against the person of the medium or against the lives of others.

The commandatory medium is the only oasis of this desert. The spirit influence is under subjection to the living, as, indeed, it should be. In this country but few can claim this mastery over the unseen. In Eastern countries, notably India, men have made this matter a study for centuries. Amid the mountains of phenomena they groped, and as grains of light and of truth were revealed to them they were hoarded and retained. The great secrets were revealed only to the few who, after long trial, should be found to be worthy of them. The members of this dark, mysterious fraternity command spirits, and the spirits obey, as earthly servants are wont to obey their masters.

"AUNT MARY."

"Aunt Mary" was a professional fortune-teller who lived in Dayton, Ohio, some years since. Many a sweet young miss has crossed the black palm of Aunt Mary in payment of a propitious future foretold. The half-dollar would be given willingly, and not a murmur was heard as to the price being high for such a "fortune" told.

Elderly ladies, worried about their connubial affairs, would approach the old colored Sibyl with hope, and yet with anxiety and fear. Being a keen observer of the character of her visitors, Aunt Mary could nearly always tell the nature of the trouble preying upon their minds, and, consequently, rarely missed telling them, in slightly mysterious sentences, just what they knew or wanted to know.

"Mary" was a clairvoyant, or had the "second sight." A lady friend of the writer one day went, she and another lady, to the humble domicile of "Aunty," in order to learn what the future had in store for them. After their fortunes had been cast and the wonted price had been paid, my friend suddenly asked "Aunt Mary:"

"What is my daughter Sarah doing at this moment?"

Aunt Mary closed her eyes a few moments and then answered:

"She is just climbing up into a cherry tree. Now she has got to a good seat, and now she is filling her hands and proceeds to eat the juicy fruit."

"What kind of a dress has she on?" said the mother, to further test the old lady.

"She has on a pale-blue dress, calico, I think, and it looks as if it had been worn some time," said the colored fortune-teller, and she again opened her eyes.

When my friend arrived home, very near a mile distant, she found that Sarah had been up in the cherry tree and enjoyed a feast during the absence of her mother, and she had on a pale-blue dress, just as "Aunt Mary" had said. Her power in this line is only instanced by the above.—*The Enquirer, Cincinnati.*

Manifestations Through the Mediumship of Mr. Husk.

On Monday June 8th, 1885, I was present at a test-sitting with Mr. Husk as medium, at the house of Mr. W. Eglinton. The circle comprised eleven persons, of whom two were ladies. Shortly after the lights were extinguished slight taps were heard. They proceeded apparently from the "fairy bells," which had been placed on the table. The positions of the sitters were changed more than once, the directions being given by the raps. When the circle was finally arranged, Mr. Farmer sat on the medium's left, and Mr. Bentall on his right. A piece of wood with holes bored in it was then produced; and to this Mr. Husk's wrists were bound with copper wire, one wrist of each of his neighbors being similarly secured. It was then impossible for the medium to move his hands without the knowledge of his neighbors; and the copper wire was fastened so tightly round the wrists that it appeared impossible that any of the hands could be withdrawn. This test had been adopted with the consent of Mr. Husk's "spirit guides," whose voices had been already heard. Mr. Husk and his neighbors remained bound in the manner described until the end of the sitting. Notwithstanding this, the "fairy bells" rose from the table and floated, playing faintly, some feet over the sitters' heads; all the sitters were touched on the hands and some on the heads; a postage stamp was taken from Col. Lean's hand, and was affixed to his forehead, and was then removed and fixed on Mr. Farmer's face. These phenomena occurred in total darkness, a light being struck from time to time to observe the results. It was then proposed to apply a test to the "spirit voices." Accordingly half a sherry-glass of claret and water was poured into Mr. Husk's mouth. Almost immediately after the light was extinguished, the voice of "John King" was heard. He spoke but a very few words. They were, as far as my recollection goes: "Will this do? God bless you all." The voice was full and sonorous, and resembled exactly the well-known voice of "John King." No other voice was heard, although the spirit "Irresistible" was requested to speak. A light was obtained, and Mr. Husk spat out the liquid. He had swallowed a very small quantity; and I do not think it possible for him to have produced the voice we heard. During the course of the sitting four distinct "spirit voices" were heard; but "John King" was the only one who spoke while Mr. Husk had the claret and water in his mouth. No materialization of any sort took place.—*C. N. Williamson in Light, England.*

An Explanation of Miss Rosamond Dale Owen's Views.

To the Editor of the Religio-Philosophical Journal:

Having had the pleasure of several interesting talks with Miss Rosamond Dale Owen, now resting here to regain physical health from our bracing, life-giving Blue Ridge air and water, her system having become very much shattered by her two years' labor in England and Scotland, I have concluded to give your readers a brief outline of what I consider her real position as a Christian Spiritualist to be:

1. That Christ is at the head of all spiritual movements leading our world into the higher spiritual life. She does not attempt to decide whether He is equal with God, the Creator, or is only our elder brother, with power to act as the God of our earth.

2. She does not believe in the infallibility of the old Bible as a whole, nor in an eternal hell; and as to the atonement, vicarious sacrifice, and other Orthodox dogmas, her views are not in accord therewith, though she thinks some of them have a spiritual meaning in harmony with truth.

3. She believes that we can now receive inspirations directly from the Father, or mediately through His angels or gods born of woman, and consequently are not now dependent upon any of the old Bibles, although the spirit of truth pervades them all, making them profitable for us to read, study, and also to live, and thus to incarnate the divine truths given to our brothers and sisters in the past ages. She also believes that we must live in the divine goodness, truth and purity in order to receive the higher or more interior inspirations.

As far as I can see, she is being used as one of His agents to carry on the work as outlined in the very interesting lecture published in the JOURNAL as given through Mrs. Dyar, and really occupies the same position, though her mission seems to be more closely connected with the Christian Church to bring it to see and accept the true and the higher spiritual work necessary to unite the world in a common brotherhood. She has never read Oahspe nor Swedenborg, yet I find many of her views and spiritual experiences in full accord with the best spirit of both as to all vital questions in relation to a better life. The fact that she knows her father and grandfather, whose lives in the flesh were devoted to the general good of humanity, are now among her guides, is strong evidence that she is being used and led to do some good work. She has also been permitted several times to see a spirit brave of such transcendent light as to make the spirits of her friends appear as pigmies in comparison, and the spirit voice told her that this Man was the Christ.

The Orthodox Christians have limited the Creator's manifestations to a few in the past, as being final, and many Spiritualists are now limiting Him to their own puny, insignificant selves. They cannot see anything good nor true outside of their own narrow views and experiences. Each one thinks his or her own particular word or missive to be the only one worth mentioning, all the others being of no account. If Christians had lived up to the life and teachings of the Man Jesus, whether He was the Christ or not, our world would long ago have become a very good heaven; but as the mass of them have rather followed the false and bloody Christ whose sayings and ear-marks are plainly visible in the New Testament, we are still ruled by the spirit of blood and war; and Spiritualists will not do any better until they are willing to manifest in their daily walk the divine life of love to God and man. Table tipping, raps, and dreaming of the Summer Land won't save our world. W. M. EVANS.

Amherst, Va.

In an address to young men, Dr. Pratt of London, says that married life is by far the most healthy. In one thousand married men of twenty-five to thirty years of age there are six deaths; one thousand bachelors furnish ten deaths, and one thousand widowers twenty-two deaths. In young men married before twenty years the figures are unfavorable, being fifty per thousand. In unmarried men under twenty the rate is but seven per thousand. If girls marry before twenty a like mortality befalls them. Married people from eighteen to twenty die as fast as people from sixty to seventy. After twenty-one marriage should be contracted as soon as possible.



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HARMONIAL PHILOSOPHY

DEVOTED TO SPIRITUAL PHILOSOPHY, THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—Materialization an Established Fact.—An Address Delivered by "Cyrus" at the First Spiritual Church of the New Dispensation, Brooklyn, N. Y.

SECOND PAGE.—Answers to Questions. Aids to Earth-Bound Spirits. Influence of Mind on Body. Mediumship. An Experience. The Electric Shock. Good Results.

THIRD PAGE.—Woman and the Household. Precocity. Trance and Somnambulism. Book Reviews. Literary Notes. Miscellaneous Advertisements.

FOURTH PAGE.—"A Plea for Candid Inquiry." Mind in Medical Science. The Chicago Herald on Beecher. Boyhood Reminiscences. A Lost Opportunity. The Prayer Cure from a Northwestern Standpoint. Our Friends Unseen. General Items.

FIFTH PAGE.—General News. Spiritualists and Mediums Meeting. Miscellaneous Advertisements.

SIXTH PAGE.—Thoughts. The Gifts of Healing and Psychometry. The Cholera. Striking Hands. The Three Giants. Witches and Witchcraft. A Delightful Time. Letter from Dr. Babbitt. Notes from Onset. The Ghostly Mystery at Mt. Kisco. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Levitation. Evolution. Miscellaneous Advertisements.

EIGHTH PAGE.—Notes of Travel. Hon. Giles B. Stebbins Takes a Trip East, and Writes to the Journal. Mrs. E. L. Watson Among Her Relatives. Miscellaneous Advertisements.

Materialization an Established Fact.

An Address Delivered by "Cyrus," at The First Spiritual Church of the New Dispensation, Brooklyn, N. Y.

(Reported for the Religio-Philosophical Journal.)

Had I selected my own subject, I could have chosen a theme better suited to my taste, and one, perhaps, that would give better satisfaction to those addressed. I will not stop to recount the reasons for my preferences, but will endeavor to give my best thought concerning this, to many, interesting question, and, so far, imperfectly consummated and developed phenomenon.

To proceed understandingly and unerringly in the demonstration of the proposition, and that the deduction from the course of argument presented may involve the reality of this absorbing inquiry, I shall endeavor to introduce as my major premise a statement of fact upon which all may rest and in which all may be agreed. The natural senses under the guidance of reason, unencumbered with the biasing influences of education and pre-engendered preferences and desires, and impulsed by an unswerving love for the truth, must be the only guide to correct judgment regarding any subject of inquiry.

I trust you will agree with me in the following statement of fact, namely, that educational bias, whether in science or religion, and individual leanings and preferences and prejudices engendered through animosity, totally unfit a man for the correct rendering of a decision when the subject is involved in any obscurity, or is in any sense a question for disputation.

I say emphatically, that men and women, however exalted their position in social life, or whatever may be their awarded merits of literary and religious culture and attainment, who persistently refuse to examine candidly any question engaging the attention and inquiry of millions of intelligent and honest investigators and seekers after truth; men and women who oppose and obstruct these honest efforts, retard the progress of the wheels of true science and genuine religion, make themselves nuisances in society, and a laughing-stock to the correct and progressive thinkers of the age.

I believe it will be universally conceded that no man is in a proper frame to render a decision upon a disputed question who has not thoroughly and without bias examined the point at issue, and who is not willing, whatever the consequences, to decide according to his honest conviction. This applies equally to the masses who not only oppose Spiritualism, but to Spiritualists themselves who may as strenuously oppose all further progress in the development of new phenomenal presentments.

Intuition is the receptacle (under favorable circumstances) of much that is true; but those things coming intuitively to the consciousness of a person, should be examined in the light of sound reason and of science, and judgment should never be rendered independent of rational and intellectual processes. Appearances are often so deceptive and fallacious that no decision can be correctly rendered upon any question involving the manifestation of physical phenomena inexplicable to the common mass of mankind, without the science of such phenomena grounded in formula as demonstrable as any other domain of physical inquiry.

Many are deterred from careful and persistent investigation because, at the very outset of their inquiry, they are confronted with the flagrant operations of mountebanks and tricksters, through which they become disgusted, and the bias of disgust and contempt engendered through the discovery of unmitigated fraud by so-called mediums endorsed by many Spiritualists, are most decisive obstacles to further investigation and progress. All judgment must be founded upon rational and intellectual inquiry, impulsed by a love for the truth without the bias of preconceived conceptions. I believe most men and women capable of thought will concede the above to be a truthful premise. You will agree with me when I say that correct and consecutive argument may succeed either a true or false premise. I mean this: A man may assume a statement to be true, and it may involve a thought in which the whole civilized world is born and reared. He may take such thought as a premise for argument, and proceed logically, step by step, and reach a logically correct conclusion from the premise taken, and yet be false in his conclusion, simply because his premise is false. He is a good reasoner, logical in his method, but having a false premise, being a logical reasoner, he must necessarily reach a false conclusion.

THE ABSOLUTE VERITY OF TRUTH.

Now the very nature of the question—the way it is submitted for our consideration, implies some doubt existing some where as to the character of the manifestation in question, whether it be genuine phenomena or altogether the operation of mountebanks, jugglers and peculators of the people's credulity. Because of this doubt in the mind of the one who propounded the question, or which he supposes to exist in the minds of inquirers, I assume nothing in regard to the truth or falsity of the proposition,—but am called upon to proceed argumentatively from an axiomatic statement conceded at once by every body to be true. When I say every body, I speak relatively, for there are some minds numbered among literal, progressive and rational thinkers, who, though pronounced and aggressive in their announciations, are incapable of correct ratiocination. Let me illustrate: A few weeks since it came in my way to argue the question of the absolute verity of truth. I contended that truth was absolute, while my opponent maintained that all truth was relative, that no truth was absolute. Those who have not come in direct contact with the class (small class fortunately) of mind referred to, will regard my statements as almost incredible.

In the course of disputation I set a chair in front of me, emphatically maintaining that the existence of the chair and its presence in view of those who saw it, was a veritable fact, and that the statement of such fact was a truthful verity. My opponent stoutly maintained that the chair was not veritably present, but present only to those who could see it. The coadjutor of the one who made this astounding statement said he could prove my opponent's position true. He said a blind man had a cat and a dog, and he acquired the habit of distinguishing them with his hands. His sight was finally restored, but he could not tell which was the cat and which the dog by the sight of his eyes, and had to continue his differentiation by the sense of feeling. This was the argument and the quality of thought to which I was forced to submit, so far as any effect upon their mind was concerned in my presentment of truth. If such were the real qualities of being, uncertainty would not only forever attend all the results of our perceptions and the processes of rational effort, but intellection itself would forever be enshrouded in the labyrinthine mazes of obscurity, and the exercise of our faculties would forever be superfluous.

The presentment of the physical appearance or phenomenon, if it be such, of what is termed materialization, is either a veritable fact or a veritable humbug. If it be a fact it is one worthy of the most intense and profound inquiry. If it be a humbug it is equally worthy of investigation and exposure, for millions of people are being influenced by its claims to genuineness. If it be true it can only be established as true through the natural senses, submitted to the rational faculty, through which alone it can be committed safely to the understanding, and thence appropriated by the affection.

The fact is known throughout the world that the East River bridge spans the river from New York to Brooklyn. It has been seen and attested to by hundreds of thousands, and millions more receive the testimony in truthful evidence of its absolute existence. It might be said that perception alone without the aid of the rational faculties decides the question of its verity and its relation. This is simply owing to the rapidity and directness of rational action unobstructed by intervening obstacles.

Stand on South Street, New York, the East River bridge at your back. Place a mirror in front of you so that it will reflect the bridge to your view. Your vision indicates that the bridge is before you while your reason (weighing all the factors of the argument) decides that the bridge is at your back. On the other hand you take your first view of the bridge though direct perception. Your reason instantly involves all the surrounding circumstances, and you say, "Yes, that is the bridge, and those are its relations." In both instances, the reason has acted its part. In the latter, however, you were hardly conscious of the action of the rational function, it did its work so naturally, hastily, and with so little effort. Now the testimony of these thousands of witnesses, whose convictions concerning the existence of the bridge result from its appeal to the judgment, through the sense, guided by reason, is accepted as conclusive evidence that the bridge is there. We would pronounce that man an ignoramus, who, in the light of the testimony of so many witnesses, and who, though having never himself seen the bridge, should deny its existence.

We, of course, are bound to distinguish between the verities of nature, the verities of art, and the verities of phenomena. Phenomenal verities are the more difficult to pronounce upon, because the science of phenomenal exhibits is with greater difficulty acquired, and not till the science is propounded is the doubt removed. I will instance the mooted question of the miraculous birth of Jesus. This is being more and more questioned even among the membership of the orthodox church, and it must inevitably come before the church and the people for a final settlement, and this *finale* will obtain when a knowledge of the law of parthenogenesis or virginal propagation is either established or wholly disproved by the promulgation of the truth founded upon scientific investigation, research and absolute scientific deduction.

THE TERM MATERIALIZATION.

Have we reached and settled the first step in our argument, namely, the relation of rational and intellectual processes to the question at issue? Then we will consider as the second advance the signification of the formula as implied in the term materialization. This analysis should forever establish its genuine signification and use. The word materialize literally means to reduce to matter something existing previously in some other state. As employed in connection with this subject, it either means to transform a spirit to a tangible and visible structure, namely, matter in the human form, or it has no significance.

The word materialize would not express correctly the simple clothing of invisible beings with visible matter, but it would express the metamorphosis of spiritual substance or beings to the state or quality of matter. If the question is worthy of any consideration whatsoever, it demands the most radically scientific methods of analysis and synthesis, and I hope, therefore, you will bear with me while I carry you through critical etymological differentiations. In the use you make of the term materialize, you suggest the implication of spirit and matter as two entitative degrees, the one discrete and the other concrete, and the possibility of reducing the discrete degree by continuity, to the quality and state of the concrete. This then must lead us to such a study of the relations and qualities of these two states as will enable us to define spirit, as different from matter, and this will constitute the second step in the argument.

A great many Spiritualists (and among the number may be found in abundance those who believe in what they term materialization) maintain most vehemently that everything is matter; that what they call spiritual substances and entities are material substances. If spirit is matter already then to talk of materializing is nonsense and a contradiction of terms. Spirit and matter are differential terms, designating two distinct qualities and states. Substance is a term of universal application and embraces both domains, spirit and matter. Spirit is, therefore, a substantial thing, but not a material thing. It being a substantial thing, but not material, we may talk consistently of materialization, because it means literally to transform the spirit to a material organism.

I am here, then, to discuss the proposition that a spirit may be transformed to a material manifestation, and not that a spirit may simply be made visible by the application in some way of matter, and this as I have already stated involves the differential analysis of spirit itself, and not only so, but it involves as well a perfect comprehension of the laws of transformation. Phenomena without their scientific foundations are vagaries and uncertainties, and every phenomenon may be traced by intellectual genius to its principles.

Now if we employ the term materialize in its technical and scientific sense and accept as genuine the phenomena, we necessarily confess to the possible transformation of spirit to matter. To acknowledge this thought is to entertain the conviction of the interchangability of spirit and matter, or what would be termed in scientific phraseology the correlation of the spiritual and the physical.

MATERIALIZATION AND DEMATERIALIZATION.

But as soon as you settle into this conviction, you admit, to be consistent, the equal possibility of the transformation of matter to spirit. Do you understand me? This is what I mean. If it be possible for a spirit to materialize, it is equally possible for the material form to dematerialize. Those who do not believe in the phenomenon (if it be such) of materialization, ridicule the idea, and those who entertain it, they tell you not to go too fast, you are getting cranky. Will you, then, after having been persecuted because you dare entertain and enunciate your conviction that spirit materialization is a fact—will you then, I say, attack others as you have been attacked? persecute as you have been persecuted? object as you have been objected to? denounce as you have been denounced? Or will you not rather give this new thought the same candid bearing and consideration that you have desired for the belief you entertain?

It is not unreasonable to suppose that if there be a law through the comprehension and application of which the spirit may reinstate itself in the habiliment of material garb, that there exists a complementary and reacting law, through the knowledge and application of which, the material organism may transform and resolve itself to spiritual condition. If one such law obtains, that its co-ordinate and complementary does also, is sustained and confirmed by the very fundamental principle of sound reason, and that person who will deny it without its candid investigation also, is not worthy of a settled conviction and thus a peaceful frame of mind.

I say, furthermore, that the knowledge and application of the principle of materialization without its complement, is dangerous and destructive. So would the knowledge of the law of dematerialization and the enforcement of the effort, be destructive without its complementary knowledge, the law of spirit materialization, and its orderly and counterpartal use as a correlated factor. I may now safely submit to you this axiomatic statement. If it can be demonstrated as a fact that materialization is a law, it has its complement in the co-ordinate law, that of dematerialization, and with the explication of the mean relations of these complements, must be found the true use of their united application and their power. Hence to study this subject scientifically we must pursue the investigation in the light of the fulness of such counterpartal relationship as was indicated in the foregoing statements. Law is uniform throughout every domain or kingdom of being, and if we can discover a principle in any of the kingdoms of nature, as for instance, the mineral, that same principle obtains throughout every other realm or domain of being. As an illustration, observe the law of "the survival of the fittest," as it has been termed.

This law may be traced through every domain within the common cognition of the mind, and when we go beyond the reach of the common sensuous consciousness into the realm of illuminated mentality from the higher spheres, this universal law confronts us still, and at the very threshold of our higher flight into explorations of still more wondrous mysteries, we meet the force of this immutable law.

I instance as a leading example of its cognition and inevitable operation, the war in heaven between Michael and his angels, and the devil and his angels, mentioned in Revelation. This points simply to the time when, in the culmination of mental effort the one dispensation draws to its close and the new one dawns, there shall arise a conflict of genuine scientifics and philosophy, with the false, which shall contend for supremacy, but which shall be overcome and superseded by the divinely appointed and fitted to survive. I cite the above as a general illustration of the extended amplitude and universal reach of principles and their correspondental relationship through all the spheres.

THE GALVANIC CELL

Now let us specifically examine the laws of materialization and co-ordinate sublimation or dematerialization, two factors of really one complete operation, each being perfect only as it progresses symmetrically side by side with its counterpart. Your friends have said to you who have already accepted the manifestation of materialization as a genuine verity, those friends whose skepticism has maintained them in an attitude of incredulity,—"Go slow. This is a humbug. Let it alone. No good can come from any investigation of it. Even if it be true, what good can come of it anyway?" Now, do you in turn, when another conception appears, the very mate, the counterpartal thought of the one you entertain say, "Go slow? This idea is a cranky one! Let it alone. What good is it anyway?" My experience tells me you do. Many of you are just as unwilling to examine this new thought as your friends have been, and are, to investigate the materialization exhibit. When a law is discovered in one domain, even the lowest, through the knowledge we possess of the amplitude and universality of law, we may know of the operation of the principle in the sublimer spheres, by the analogical or correspondental application of reason. In the light, then, of this concept, examine critically the galvanic cell, and from it learn the lesson of that phase of biologic chemistry which so far seems to have been beyond the reach of the acumen of the astutist physicist and pneumo-psychist. We will employ for our experiment and observation the simple cell formed from the platinum and zinc plates. These two articles are placed in a solution of sulphuric acid and water. Counter-currents are instituted, one originating through the disintegration of the zinc, the other in the transformation of the molecules of the solution. As the product of the polaric changes through the platinum plate, which stands between the two as the mediator or medium, we get two things: the salt called sulphate of zinc, and the generation and liberation of two forces diametrically opposite. These two forces move through the same conductor in opposite directions and possess two distinct reactions, one alkaline the other acetic.

The tendency of this operation is to convert the zinc to spirit or force (acetic electricity) to replenish the waste taking place in the molecules of the solution, and per contra, to convert the molecules of the solution to the alkaline force to re-supply the waste progressing at the zinc extremity or pole of the galvanic circuit. These two qualities of force called generally positive and negative electricity, occupy in their relations to each other two dimensions in space, and they determine in two opposite directions, and to the two extremes of state or quality, namely, the status of force and the status of matter.

By the action of the acid upon the zinc-molecules the base (zincum) is transformed to an actual invisible and imponderable acetic fluid, and the liquid acid solution is transformed not only to an alkaline imponderable and invisible solution, but further, to a basic salt. This is a simple cell, therefore the electric fluids are simple. If the cell was complex, combining at the negative pole a number of metalic substances which could be acted upon by the solution, then the force would be complex. The very generation and maintenance of this electric circuit depends upon the material cell, the continent and basis, the groundwork of its perpetuity. Without the cell the electric circuit could in no wise exist, and it ceases so soon as the groundwork is impaired sufficiently to interrupt the generation of the force.

At either extremity or pole of the circuit, the metamorphosis is accomplished, which transforms the acid to a base and the base to an acid, and the transformation cannot obtain short of these extremities. In this simple illustration I have presented you the law of materialization, and more than this, its co-ordinate or counterpartal law upon which its mate depends.

I have shown you the process by which, through the attraction of molecular affinity, material elements are decomposed, disintegrated and resolved to force, and again how the force or spirit of the zinc is re-transformed to a soluble salt. Thus far what are the steps in the course of this argument? First, I have upheld to you the importance of intellection; yea, more, its absolute imperation to insure sound judgment. In this connection I have exhibited—not, perhaps, as a new thought, but with, I hope, an increased impression upon your mind, the fact that phenomena residing in obscurity without a scientific formula as a foundation, are unsatisfactory and alluring. I have clearly exhibited in the second step the law of materialization as an absolute and unquestionable verity, at least in the domain of physics. Is it essential now that I urge the question of the universality of law, the universal unity of being, the fixidity of the aggregate activities of spirit and nature in a universal centron of motive power?

Does it become necessary for me now to argue the point, that a law discovered to obtain in one domain of the universal economy may constitute the basic outline and substrata of a superstructure, whose upper stories may extend beyond, even into the domains of spiritual and heavenly spheres?

I regard as axiomatic the statement that law is so universally uniform that through correspondental relationship we can and may accurately study the qualities of the superior spheres in their orderly arrangement, from a correct knowledge of the laws of nature, or from scientifics. Scientifics alone, as developed through natural intellection, or intellection of the natural region of the mind (the higher power consciously actuating that intellection) is the door to all genuine and confirmed knowledge. Scientifics constitute the continent and firmament of all well grounded conviction concerning every domain and sphere of activity, and concerning every question of phenomena. Let us apply, then, the scientific principle of the transformation of the solid zinc comprising the negative extremity of the galvanic cell, and the transformation of the liquid solution constituting the positive extremity of the cell, and the transformation of the two forces generated at these extremities; I say, let us apply the science of the transformations through the medium, namely, the platinum plate, as a law, to the corresponding operation in biology. Let us apply it to the sphere or domain of the phenomenon, spirit-materialization. The process so far has not attained to a satisfactory stage of development. It is still under the experimental hand of psycho-pneumo-chemical manipulation, and its elaborations through the subjection of mediums are still in the infancy of their progress.

The promises made for the last fifteen years by the psycho-pneumic chemists on the other side, to the effect that your spirit friends should stand forth in their material forms, and thus commingle in the festivities, joys, and righteous performance of mutual, spiritual and material uses, are hopes aroused which still tremble in the balance of unrealized anticipations. We cannot, therefore, linger longer upon the border of unfulfilled promises, violated pledges and unformulated phenomena, imperfectly developed, for the settlement of so vital an issue as the one we now contemplate.

RE-INCARNATION OF THE SPIRIT.

Suppose, my friends, that the effort to reduce to material form and organism, the spiritual entities who have passed beyond the limitations and confines of physical sense, should move onward to a successful issue? Admitting the possible culmination of effort in the actual realization of the spirit's return to a tangible materiality, what, I ask, could such a consummation be but the resurrection or re-incarnation? If such a consummation be possible (and this hope is actuating and quickening the aspirations of thousands) why should we reject the recorded prophecies of past ages concerning this glorious event so pointedly predicted by ancient prophets and seers, by Jesus, by the apostles and by Paul?

Now for the application of the higher chemical law, bio-chemical science. As the material galvanic cell is the continent and

Concluded on Eighth Page.

ANSWERS TO QUESTIONS.

By Mrs. Helen J. T. Brigham, Before the First Society of Spiritualists of New York.

(Reported for the Religio-Philosophical Journal by Geo. H. Mellish.)

QUESTION. "Who or what is the intelligence that is speaking to us this morning?"

ANSWER. It has never been our plan to speak of ourselves. We have always felt that it was far better to speak of principles than to speak of persons. The world has been crowded with names of persons while principles have been kept back. The tendency of the people has been to hero worship. Certain words spoken by certain persons might seem to you to be quite insignificant, but let them be uttered by other persons and they would take on a peculiar significance and dignity. You should never forget that the principle is greater than the person uttering it. Truth is more sublime than any person who may have the opportunity to give it utterance. We do not know of any one nature deep enough, high enough and broad enough to be able to embody perfectly one sublime truth, as, for instance, the principle of divine harmony. Whenever we have spoken to you we have endeavored to interest and instruct you in other matters than persons or individuals; and we have never given you the names of persons speaking through this medium; yet, as the question has been asked, and as you have been very patient with us so long, we feel that, perhaps, an exception may be made to the rule at this time. We will consider you all personal friends and speak to you as though it was at a little private assembly, talking to you in a somewhat confidential manner.

We find that there are in this world a great many persons who are mediumistic, but we find that it is not always advisable to develop them as mediums; and further that it is not always possible for us to do so. Mediumship implies a very sensitive condition, and if it were developed under some circumstances it would be most unfortunate. Long ago we found a child whose nature had not been crystallized into certain superstitious beliefs, whose mind was not fully formed, but yet was sufficiently sensitive to present to us the idea that this medium might be a suitable instrument for us to use in doing a particular work; not that we aspired to any greatness, but we felt that by developing this form of mediumship we might reach far and wide, and break the chains of superstition which were binding many mortals. We formed, as you might say, an organization; we organized a band of workers and we felt that it was best to include in the number a variety of minds and experiences, for in this way we could reach the greatest number, and so there are in the Association those whose experiences have differed as widely as it is possible; one among our number having been a recognized preacher in the church and a person of large information in regard to that particular branch, representing theology. Another was a materialist, whose mind was dark in religious matters, and no ray of light from the better world shone into his mind to show him the clear way which leads up from the valley of death to the Spirit-world. One of our number was a naturalist, one whose love for nature was intense, so that it was like a revelation, and the hills, valleys, forests, meadows, the flowing of the majestic river, the swelling of the mighty ocean, these, all these ministered to that nature, and the teacher of this mind was leaves, flowers, stones, sand, waters, sunbeams, and a nature expanding under such influences, keeps its old love for the past and its old interest in all things noble and elevating. Another was when on earth, what you might call poetic; one who had a love for rythmical expressions, and whose thought was in this form of silent music. Not that when coming back to earth he expects or promises to give you great illustrations of poetical genius, but he does give you instances of true improvised rythmical thoughts, as he has shown you over and over again. And though it may be easy for some to improvise the rhymes which are given to you from time to time, if you want to test it a little, let some friend give you a subject and you try the experiment yourselves.

In this Association there is order, and, in fact, the most perfect laws; if it were not so we should not be able to influence the medium. There is one in the Association whose will is stronger than any of the others, more intense, who controls as a mesmerist would control his subject; and if in the mind of the person whom we influence, we discover anything suitable for us, we feel we have a right to it, since she does not object, and so we weave it in a web of these experiences. When we control the medium we simply psychologize the subject. This condition is brought about by passiveness on the side of the medium and the activity of the will on the spirit side of life, and as soon as that control is perfect, then whatever is to be given is made manifest. When the medium goes into some place where the audience is mostly composed of materialists, then the effort is particularly directed to the dark warp of human thought that is present. When in another place she stands before an audience of those who are inquiring after truth, who have never seen this bright light that shines, then we come close to them in sympathy, draw near, and assume the control of the medium. As the single threads make up the web of cloth, so these experiences come to you one by one until finally you have the fabric in all its beauty and perfectness. But we need not explain it further. If we were to tell our names there are few in the audience who would think more of what we say than they now do; there are a few who would think less of what we say. Therefore we strike a happy medium and do not tell. Let whatever we say stand on its merits; accept that which is reasonable and true, and if there is aught that is not reasonable or true you cannot help but reject it, and that you have a right to do.

The formation of this Association or band of controlling spirits, was not of instant growth, but it was gradual. We would say to mediums, Be on your guard against selfishness, grasping avarice and envy. While we know that life in this world cannot be perfect, yet we say to you, Try for the best, aim at perfection. It is true you will not hit the mark, but it is true you will hit very much higher than if you aimed low. Let your aspirations and aims ever be the highest.

QUESTION. What about spiritual life?

ANSWER. This subject may be taken in two ways. It may be taken with reference to the life in the spirit land, and it may also be taken with reference to the spiritual life on this earth. We will speak of it in both aspects. It is always a pleasure to look upon the spiritual life in the other world. "What is that?" some may ask. It is not vague, unsubstantial and unreal. We tell you that whatever you see in the spirit land is real, and it is so because there is something in your nature in sympathy with it and you are attracted to it through some law of harmony in your life. In the spirit land, that widespread land which your eyes will some day see, you will find hills and valleys somewhat as you find them here on earth. Let us recite to you a part of that beautiful composition entitled, "The Dream of Heaven"—it expresses the thought we would give to you better than we can:—

"I would sing you a song of heaven,
If my soul could but chant the hymn,
Of its radiant skies
Whose gorgeous dyes
Would make our own grow dim.

"I would sing of its mountains bathed in light
That can never fade away;
Of the murmuring breeze
Through the whispering trees
That never can know decay.

"I would sing of the birds,
That trill strange words,
With a mystery in their flow,
Till the scented airs
Grow holy with prayers,
That only they can know.

"I would sing of its lakes,
For its lilies' sakes,
The whitest that God has given.
Of all the flowers,
That we call ours—
How white they must be in heaven!

"I would sing to you
Of its violets blue,
As blue as its own deep sky—
That droop their heads
When they heard the tread
Of an angel's footstep nigh."

Friends, these things are true. You have noticed, it may be, when you have been called to the side of dear ones who were about to pass over to the heavenly land, that they seemed to dream for a little, with eyes nearly closed, and suddenly they would turn to you with a look of sweet delight in their eyes, and you would know that they had seen something; and what is it that they had seen? It does not come back to you, for the pale lips are still; but the departed soul looks for one moment through the windows of the eyes and seems to give you a knowledge of something it has seen. Some have looked into that land and said: "Oh! what beautiful flowers, what green fields, and, oh! the sweet voices, how near they are to me; and what beautiful hands are outstretched to welcome me. Listen! there is music; oh! how sweet!" But those that listened as they bent over the loved form could hear nothing. To the soul that is passing over, the sweet sound of the angel voices are comforting indeed. Now, in that fair land where there is room for eternal growth you will meet the dear ones that have gone before; and in that land you will find that there is something for you to do; there will not be a single idle day for you. Every one will find the true sphere of action and will find something to do. Friends, we would say, strive to live a spiritual life on earth, a life that will commend itself to the great overruling spirit of all life.

QUESTION. Is not suicide under certain circumstances justifiable?

ANSWER. We answer and say, no, it is never justifiable. It is never to be advised nor recommended. Wait and be patient and the time will come when you will see this, and understand it as we do. We believe that no person ever came to the spirit land through suicide who was in a normal condition on earth. We believe that there is a strange condition of mind, despairing, despondent, making mountains out of small things, blind to the light, and this condition which is called insanity, comes in such a way that its burden bears very heavily; but remember that the burdens which are not borne on earth, are to be borne hereafter. It is true that a self-murderer cannot at first enter the kingdom of heaven. The self-murderer will enter the sphere prepared for him. Again we say that suicide is never justifiable, and if there be any one that has a thought to commit so terrible a crime, we say, banish the thought at once and forever.

Aids to Earth-bound Spirits.

Through the Mediumship of Mrs. H. A. Whittier, of Boston—Prepared for the Religio-Philosophical Journal from a Record of the Séances, by Herman Snow.

No. 8.

AN ARRESTED TRANSITION.

In these experiences new and almost incredulous developments have been constantly taking place, and it is often with much hesitation that I decide to make a public use of the records I have made. Such is the case in the present instance, for in this is involved the claim that, in certain violent and unnatural deaths, there is something like an arrested point in the formation of the spirit-body which may keep the individual in what may be called a vacuum of existence for an indefinite period; also, that the time for deliverance from such a condition may be greatly hastened by efforts like those of our Band of Spirit Workers. However, as my work is mainly to give these experiences simply as they come to me, I waive all doubts and speculations of my own, and proceed to give a condensation of what was received at this time.

It appeared that not far from one hundred years ago, in an early New England settlement, upon a substantial home-like farm, there lived a family consisting of twin sons and a youthful daughter who, with the parents and an aged grand-parent, made up the entire household. One of these sons was the central object of our present effort, he having been for all this while kept in a state of arrested transition in the passage to the spirit life, from which he was now to be delivered through the methods employed by our Band.

At the opening of the séance, Mrs. W. saw a very singular appearance at which she seemed greatly puzzled. She described it as being about the size of a human body, but without the usual belongings of such a form,—this being apparently enclosed, as it were, in a yellowish bronze-like shell. This seemed to be the opening, text-like presentation of our subject. And now came a minute graphic vision of events which led to a fatal tragedy of early times, the vision being given through the psychological *en rapport* control of some of the original actors, all of whom were now of the Spirit-world.

A first was seen a pasture extending partly through a level surface, and then upwards to a higher elevation. In this were seen the usual variety of farm cattle, among them being a large and vicious bull which is pawing the earth and bellowing in a characteristically threatening style. A young man with a bridle in his hand is seen passing through the pasture, who seems to be going further on to another enclosure where horses are kept. The attention of the unruly animal is turned toward the young man with such fury that, in extreme fright, he runs toward the nearest point of escape, a strong fence separating the field from the public road; but it is in vain; the enraged animal overtakes him just before the fence is reached and—but here, as in some former instances of the kind, the vision of our seer is veiled just in time to save her from a sight of the actual tragedy.

Now the rattling sounds of a hay-cart are heard, which is soon seen approaching upon the road. This is drawn by a somewhat leisurely-going farm horse and driven by an elderly looking man who is the father of the victim, and the owner of the vicious bull. The shrieks of terror had been heard from a distance, and the father has hastened with all possible speed to the relief of his son. Great self-command is exercised, through which, with the help of a chain fortunately in his possession, he finally succeeds in subduing and confining to a post the raging animal.

And now the twin brother is seen approaching from the opposite direction; the father hails him with an alarmed call, and soon with natural agility, stimulated by fright, he is over the fence and clinging to the mutilated form of his brother. The hurt has been a terrible one—though owing to the brass balls upon the animal's horns the skin seems not to have been broken. They do not stop to investigate, but tenderly gathering up the seemingly lifeless form, they put it on the cart, the brother riding and carefully holding the wounded head so as to protect it from the jolting of the wagon whilst the father slowly and sorrowfully leads forward the horse in a homeward direction. As they approach the fine old farm buildings, which were minutely described by the controlling influence, they decided to take their burden first to the barn that the household may not be too suddenly and severely shocked; but all is soon known, and gradually there is a large gathering of excited farm-hands and neighbors. The twin brother, in great haste, takes the fastest horse and, without stopping for a saddle, rides at the utmost speed for the doctor. The still apparently lifeless body is taken into the house and laid upon a cot-bed where it awaits the coming of the doctor. The young man returns first, but is soon followed by the doctor riding upon his well-known white-faced horse and ancient-looking saddle-bags, from which he hurriedly takes something and goes into the house. He is a wise and experienced man, and soon finds out that the case is a hopeless one though some signs of life still linger in the body. The decision is soon made known, and the excited neighbors gradually depart leaving those only who may be needed for the care and preparation of the body for burial. During this season of excitement, a singular and touching interruption came to the consciousness of the medium. All at once she heard the happy voice of a young girl singing a familiar air; it is from the only daughter returning from school with as yet no knowledge of the terrible news awaiting her. Considerate neighbors go out to meet her, and take her in by a side door that she may not be too suddenly and severely shocked into a knowledge of the sad loss.

Before leaving the locality, and seemingly while the body was being prepared for burial, the seer was made to observe and describe in minute particularity what was taking place in and around this old home, all of which seemed as real to her as if she herself had then been a member of the family. She was even made to frighten away the chickens and the geese; also a pet lamb that came boldly into the ample kitchen, with its broad, open fire-place, and high-ovened cooking-stove before it.

Here was supposed to end the transferred scenes of old time-events whilst the present both as to time and locality, was once more open to the consciousness and vision of the seer. A large gathering of spirits was described as being now around us, among whom were recognized those who had been present on former occasions of the kind; also one of my former Band, of rather a marked individuality, from whom I had not heard since leaving our former work in San Francisco, and of whom the present medium knew nothing. He was a skilled, but somewhat eccentric physician, who had done much to aid in our former work.

The special crisis of our effort was now at hand, and all seemed deeply interested in the result. That same singular looking bronze-shape, described at the outset, was again seen, it being now manifestly the central object of our earnest spirit workers. Some of the means made use of were minutely described by Mrs. W., but I will not attempt to give the details of what was done. I will only briefly add the results of the action. Under the skilled manipulations employed, the hardened surface of the form gradually softens and gives way, and first one arm, then the other, and finally the entire spirit body of the young man, the tragic manner of whose death we have seen, stands revealed to the vision of the seer, and joyfully mingles with a crowd of waiting friends, from whom breaks forth a song of gratitude for the grand and happy deliverance.

INFLUENCE OF MIND ON BODY.

Some interesting historical facts illustrating mental effects are mentioned by James Kitchen, M. D., in an article of his published not long since in the *Hahnemannian Monthly*, from which we quote:

"When worried and vexed the common saying of the people is that they are out of sorts, and John Hunter said there is not a natural action in the body, voluntary or involuntary, that may not be influenced by the peculiar state of the mind at the time. It is well known that he, in an excited controversy with one of his hospital colleagues, fell dead in one of the wards.

"Jaundice has been brought on by care and anxiety. Cases have been recorded of students suffering by this affliction, arising from anxiety and fear before an examination before the Censors Board of the Royal College of Physicians. If care will kill a cat, though it have nine lives, and if too much care will make a young man gray and turn an old man to clay, it may be certain the violent emotions and passions will affect the system more lastingly and disastrously. John Hunter noted that the hen in the raising of her offspring kept her body lean and meagre, but if her chickens were taken from her she soon got fat. Substitute in these cases the worry and anxieties of business and every-day-life troubles, and the picture is unmistakable. Fear and care are also noticeable in their actions on the skin and hair. Medical histories can show many a Prisoner of Chillon, so well described by Byron, which is no fanciful case. In times of peril and threats of invasion, numerous cases of a sudden change of the color of the hair have been recorded. Dr. Laycock mentions a case of severe neuralgia occurring at night from a fright, and found in the morning that the inner portion of the eyebrow and eyelashes had become white; he also asserts that the natural grayness of old age is connected with certain changes in the nerve centres.

"Dr. Tuke relates the case of an old gentleman who had such a thorough disgust of George IV. of England, that he threw up a lucrative situation under the Government, made his son do the same, and with him and his wife departed for America. Six or seven years afterward, a friend living in New York gave an excellent account of them. They were very prosperous; the old lady had cut a new set of teeth (?), and a new growth of dark brown hair covered her head.

"An English physician says that lectures delivered to medical students frequently produce unusual mental stimuli upon their bodily feelings, and in some cases specific diseases have not only been stimulated, but actually induced diseased symptoms. A fellow-student, after hearing a description of what is usually called the Scotch fiddle (itch), was so influenced that a persistent itching was felt between his fingers, the result of the morbid mental influences to which he had been subjected. Students often fancy they have the very diseases which they hear described by their teachers, and the heart generally comes in for its full share, and it is almost impossible to persuade them otherwise. If it is found that the influence of the mind and its imaginings may induce diseases, it is no less certain that a like action may in some cases cure disease. Fright especially has made its cures in gouty and rheumatic invalids. We all know the effects of going to have a tooth extracted, the pain ceasing on entering the operating-room. The faith cure may come in here in chronic cases, the mind exercising its will power. Luther taught that if a man had faith, he could accomplish anything, even commit any kind of sin without guilt.

"The charming away of chills and fevers and of warts seems to come under this category. I have come across several cases of this kind. Old women often possess this faculty. Even in the time of Lucian, such female practitioners were successful in such cases. A surgeon's daughter had about a dozen on her hands, the usual modes of treatment having availed nothing for their removal. For eighteen months they remained intractable, until a gentleman, noticing the disfigurement, asked to count them. Carefully and solemnly noting down their number, he said: 'You will not be troubled with your warts after next Sunday.' At the time named they had disappeared. Now, here the connection between the imagination of some occult or mysterious power and the cure, was too close to leave a doubt that, as in other cases of bodily ailment, the mind, which so frequently affects the body to its hurt, had in turn favorably influenced the physical organization. No less a personage than Lord Bacon himself had a similar cure performed upon his hands by the English Ambassador's lady at Paris, who, he adds, was a woman far from superstitious. The lady's procedure certainly betokened a belief in some influences, for Bacon tells us that, taking 'a piece of lard with the skin on,' she rubbed the warts all over the fat side, and among the growths so treated was one he had had since childhood. Then she nailed the piece of lard with the fat side toward the sun upon a post of her chamber window, which overlooked the south. In the course of five weeks all the warts disappeared, and 'that great wart which he had so long endured for company.' The miscellaneous substances used in wart charms and incantations of us like nature, at once reveal the fact of the real cure lying in some direction other than that of the nostrum; beneath the material substance unconsciously used as a mere bait for the imagination, the forces of mind operate through the medium of the nervous impression.

"Some ten or twelve years ago there appeared in Philadelphia a Dr. Newton, a celebrated animal magnetist; he made the blind to see and the deaf to hear; the rheumatic and the gouty came on crutches and walked away without them. I went with a young man whose hands were full of warts, and unrelieved by medicine; Newton blew on them and made several passes with his hands, and told him that in three weeks there would not be a solitary one left; this proved so; for within that time they had all disappeared. In the above eye, ear, and rheumatic cases there were frequent, and many say, almost constant relapses; but the relief afforded by Newton's magnetic influence over many of his patients was very wonderful."

Mediumship.

To the Editor of the Religio-Philosophical Journal:

While I am convinced of the truth of Spiritualism, and recognize its great importance to beings yet on our side of life I cannot but entertain grave doubts as to the extent to which we should give up to spirit control, which, of course, is governed largely by circumstances. Comparatively few have the requisite qualities for becoming first-class mediums, and what those qualities are no one probably is able to determine. No one can say just why A is a medium and B is not, but I believe it is pretty well conceded that one great pre-requisite is extreme sensitiveness. They must be as sensitive as the needle of a mariner's compass, and as susceptible to as subtle an influence; consequently a medium is constantly experiencing good and pleasant, or evil and disagreeable influences, and while the pleasant ones create almost a state of ecstasy the opposite have a correspondingly depressing effect; and since our lives here are so ordered that unhallowed influences so greatly predominate, it is a question whether mediumship is a blessing. It is claimed that to become controlled by attendant spirits there are certain "states" which the medium must enter. These are passive, harmonious and negative; and also that surrounding every human body is an emanation or "aura," which must be of the proper quality, extent, density or something else in order that the best results may be attained. This "aura" seems to be closely allied to magnetism or electricity, and is said to produce an affinity between two persons, or the opposite, attracts or repulses,—produces the likes and dislikes for which we cannot otherwise account. One can readily conceive how irksome and unpleasant it must be for a sensitive to come in contact with others whose aura or magnetism is not congenial to their own; and to this cause, I think, is traceable the discord usual in families where the husband or wife is a sensitive or medium. Perhaps it is beyond the power of one so afflicted (I use this word advisedly) to shake it off; if so, their case is certainly lamentable. A prominent medium now before the public has, I understand, tried no less than seven husbands before she found one whose "aura" was suited to her own. If this theory of compatibility is correct, what a boon some spirit or person well versed in these occult laws would confer on the human family by disclosing to mortals a method determining outside of wedlock what "aura" or magnetisms will harmonize.

From the above it follows that the persons who are the most sensitive or mediumistic are most under the influence and control of outside forces, and consequently to a greater extent lose their individuality or identity. From experience every investigator of Spiritualism knows that there is a deal of human nature "over there," and it is but natural that it should have its influence here, and that controls are not always just what they should be to insure the greatest possible good to the sensitive; in fact it is rather the reverse, as the inharmony to be met with in the families of nearly all prominent mediums amply demonstrates. Perhaps it would be unjust to charge them with being at fault in this matter; it is rather the result of occult forces, rendering them unaccompanionable except with persons in whom the most nicely adjusted conditions obtain. In view of the fact that the chances that a medium will find in his wife or her husband, as the case may be, one in whom the conditions are harmonious, are so slight, it is extremely doubtful whether they should enter the marriage relation or not; and to my mind it is absolutely certain that husbands or wives should develop the sensibilities to the point of good mediumship unless they are positive it will not breed discord in the home circles, rendering them unfit to properly discharge their duties to their families; therefore I do not believe it advisable to carry development in private circles beyond a certain point, unless the sitter intends to become a professional medium, in which case, in my judgment, he should enter the profession just as a person enters a convent, renouncing family, home and the world, and consecrating himself to the work.

Some may ask, "Who, then, shall be our mediums?" To this I will answer:

First—Those who cannot avoid it if any such there be.

Second—Those so situated in life that mediumship or extreme sensitiveness will not interfere with the proper discharge of all duties already incumbent upon them, or will not interfere with the rights of others.

A person has no right to put himself or herself under the influence of any celestial or ardent spirits when it unfits him or her for the proper discharge of the duties of the present life. If spirit control is an unmixed good it will make the husband a better husband, and the wife a better wife; therefore I would say, let us attend to our earthly duties first—discharge our duties to our families with mediumship if we can, if not, without it.

W. W. GELATT.

Kansas City, Mo.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of medial power, experiments in thought-transference, and manifestations of supermormal mental action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood.

Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

An Experience.

To the Editor of the Religio-Philosophical Journal:

Sometime during the month of May, 1884, I was awakened early in the morning by hearing some one talking. It was light. I could see everything in the room in which I slept,—a bed room eight feet square containing a bed on which myself, husband, and child slept, and adjacent to a room fourteen feet square. My first thought was, who is here? I supposed some one had come, and that my husband was in the room engaged in conversation; but on glancing to the front side of the bed, I beheld him sleeping soundly, as his breathing indicated. He was lying with his back to me, his face out or in front, the child sleeping between us. All this time I heard talking, plain and distinct. I knew and understood every word. The voice sounded like that of my husband, and appeared to proceed from beside the bed. I thought he must be talking in his sleep, so I listened, thinking that when he awoke, I would tell him what he had said, and so have some fun with him. When the talking ceased I saw a person or spirit about the size of my husband pass through the bed room door, going into the other room. Suddenly I became very drowsy, and went to sleep. When I awoke again, my husband was up, but I had forgotten what had been said to me, nor could I recall a single word. The rest I remember, plain and real as life. My husband said he had dreamed of seeing and being with two of his brothers long dead, and talking with them.

MRS. H. E. BLACK.

Wellsville, Kan.

The Electric Shock.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of a late date, is an inquiry by a party at Ida Grove, this state. He desires some information with reference to the communication by the electric shock. I have one medium through whom intelligence can be received, from certain controls by the raps; from other controls only by the electric shocks. I have another medium through whom a communication first came by the raps, but has passed from that phase to the electric shock, and in both of these cases with the electric shock, there was developed the power to heal. Judging from analogy I would say that the lady in question will be developed as a healer. I would suggest that an alphabet be made as follows: A to G, 1st line; H to N, 2nd line; O to U, 3rd line; and V to Z, 4th line. The mode of operation is to first learn from the medium, if the control is present. If present, explain that you have prepared an alphabet in four sections, so that you need not pass over the whole to find the letter he may wish to spell the word. Now point your pen before "A"; if the letter he wants is in that section, he will shock; then point to the letters from A to G, until he stops you by a shock; that is the first letter to your communication, and so pass through other sections.

C. L. LOBDELL.

Parkersburg, Butler Co. Iowa.

Good Results.

To the Editor of the Religio-Philosophical Journal:

Many respectable people here are becoming interested in psychic phenomena. We have plenty of mediums. Our greatest want, however, is a knowledge of forming and governing circles so as to get good results. We have had rapping, tipping, writing, playing on the piano; also writing in German by one who does not know a word of German.

CHARLES S. BLACK.

Ione, Amador Co., Cal.

Horsford's Acid Phosphate.

VERY SATISFACTORY IN PROSTRATION.

Dr. P. P. GILMARTIN, Detroit, Mich., says: "I have found it very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

Woman and the Household.

BY HESTER M. POOLE.
[106 West 29th Street, New York.]

OPEN SECRETS.

The truth lies round about us, all
Too closely to be sought,
So open to our vision, that
'Tis hidden to our thought.

We know not what the glories
Of the grass, the flower, may be;
We needs must struggle for the sight
Of what we always see.

Waiting for storms and whirlwinds,
And to have a sign appear,
We deem not God is speaking, in
The still, small voice we hear.

In reasoning proud, blind leaders of
The blind, through life we go,
And do not know the things we see
Nor see the things we know.

Single and indivisible,
We pass from change to change,
Familiar with the strangest things,
And with familiar, strange.

We make the light through which we see
The light, and make the dark;
To hear the lark sing, we must be
At heaven's gate, with the lark!

—*Alice Carey.*

The open secrets of life are, indeed, unguessed by the world at large. Only a few read the riddle of the sphinx, though it stands forever where all may see who will. Men travel long and far to find what they leave beside their own doors; they study languages to seek what they could learn in their own vernacular. Restless, unsatisfied, groping, they leave the still waters of peace which flow near every human soul, to seek some fabled fountain in a far-off country.

Probably the reason of this is through the desire to attain the ideal. In so doing, the real is underrated and set aside. A man may long for a new and profound affection which shall satisfy the yearnings of his deepest nature. So he neglects the true and tried love of long years for a will o' the wisp, and goes on to wallow in swamps and bogs until he loses the plain pathway of duty and tried affection, and becomes a moral tramp, a social Bedouin. A woman turns away from the plain John who won her love when she was in her teens, to yield to a glamour, which endures, at the longest, but a little while. She awakens to the fact that flesh and blood are compounded of faults and follies, mingled with nobler qualities, and all her after life is shadowed by one bitter experience. In both cases, the standard of duty is lowered, the moral sense blurred, and the tone of the individual changed for the worse. All that is finest and highest and purest and best is obscured, and the seeker after the ideal loses the very possibility of appreciating the real. He has gone the wrong way to work to know it when it is before him.

One of the troubles of life is, to give too little while we ask too much. We do not see the mote in our own eye, while instantly noticing the beam in that of our brother. We reverse the adage, and imagine the bird in the bush to be worth two in the hand, though in truth the former may prove to be a crow while the latter is a thrush. It may be an "open secret" to every one else—to ourselves it is "so open to our vision, that 'tis hidden to our thought."

This is one of the disciplines of life,—to learn our true relationships and proportions. The majority of mankind have no wonderful missions, and are capable of no exceptional careers. The best work in the world for us all, is that which lies nearest to us, and is directly before us. Have we parents? There are filial duties which it is a sin and shame to neglect. Have we brothers and sisters? There are family cares and solicitudes which only kindred can enter into. A husband? John may be very trying and sadly below our ideal; but who beside the wife can or should, sacredly cherish whatever is good and help him overcome whatever is imperfect? Is not this most important and sacred of all relationships, entered into with good faith, "for better, for worse," a partnership which is calculated to build up and strengthen characters that will endure trial, suffering and change? And the wife? Did not John take Sarah in the flush of her fresh youth, when her affections went out to him as the flower turns to the sun? In the familiarity of daily life, which all too soon desecrates the fair ideal of marriage, John learns that Sallie is sometimes fretful or forgetful; she does not keep house as well as she ought, or she does not appreciate him as well as Jemima, who looks up so admiringly into his face as he utters his words of wisdom. What a pity he could not have met Jemima first! *She* would have made life so different! In nine cases out of ten he and Jemima would have detested each other in less than six months.

It may be, though more seldom, that Sarah finds her affinity first. She has been unappreciated; she is too fine-grained for his coarse nature. He "draws" from her; she has hours of great depression, and finally life becomes unbearable. Oh! if she had not married John!

Far be it from any third person to say that any two parties shall be kept together when either finds an unbearable increase of misery with increasing years. Society has no right to say that they shall be compelled to hold a semblance of amity, when in reality each poisons the air that the other breathes. The right of the individual is here supreme (it seems to me every one admits this) over all other rights.

But this is seldom the case, compared with the whole number of marriages. A desire to do right, patience, gentleness, forbearance, united with firmness where principles are concerned,—these will often conquer differences that seem insurmountable. As for perfection,—well, when we ourselves are perfect, then, and not before, should we be able to demand perfection in others. In any event, there is some thing better than happiness, and that is, the Right. To faithfully do our duty is the best blessedness. And we cannot doubt that all comforting and uplifting influences will attend the man or woman who is loyal to the trust undertaken by him or her, and that degeneration will follow a trust betrayed. The sense of justice lays down this law, and observation will only confirm its truth.

MARGARET FULLER AND EMERSON.

Margaret Fuller, in a letter to an intimate friend says: "Domestic life is trying to every one: it requires a great deal of love and faith and nerve to dignify it." She might have explained what will occur to every one,—that this comes from the closeness with which individuals are brought together, and separated from others. Each person is like a glass vase, with numerous corners and angles, which require a good deal of grinding before it is smooth enough not to rub another. It sometimes takes years before the fit is agreeable. And it is unbelievable that two persons attracted together by tender sympathy, similar tastes and deep spiritual love do not have hours, if not days, when conditions of mind and body or trying circumstances, bring sadness, depression and irritability. The best and truest are but human and need forbearance as well as to forbear.

Then, with a deep desire for a true, growing, happy union with another whom heart and soul have selected, there ought to be a marriage cemented by years of sunshine and shadow, by communion of aim and work, by similar hopes of a future life, by mutual concessions and tenderness. Romance belongs to youth; it is like the first flush of spring, never to return. But the full glow of summer, the mellow ripeness of autumn, are also beautiful. They are symbols of the advancing years, when experiences have wrought that serenity of mind, that staid wisdom in which husband and wife draw closer and closer together, and go down toward the sunset in the narrowing pathway hand in hand. Little by little the affections are withdrawn from this world and fixed on that toward which all are tending. The life of the spirit unfolds as the life of the senses decays, and when the old wife or the old husband slips off the encompassing garment of the body, and enters upon heavenly joys, the other soon follows. What may be the secrets of that renewed youth upon the other shore, who can tell? We may be sure that where "we shall see as we are seen," all false relations will cease, all true attractions followed. But there and there alone can all hindrances, all obstructions be fully removed. There can we see eye to eye, soul to soul.

Emerson has wisely said: "This dream of love, though beautiful, is only one scene in our play. In the procession of the soul from within outward, it enlarges its circle ever, like the pebble thrown into the pond, or the light proceeding from an orb. The rays of the soul alight first on things nearest..... But things are ever grouping themselves according to higher and more interior laws. Cause and effect, real affinities, the longing for harmony between the soul and the circumstance, the progressive idealizing instinct, predominate later, and the step backward from the higher to the lower relations is impossible. Thus even love, which is the deification of persons, must become more impersonal every day. Of this, at first, it gives no hint....But the lot of humanity is on these children. Not always can flowers, pearls, poetry, protestations, nor even home in another heart, content the awful soul that dwells in clay. It arouses itself at last from these endearments, as toys, and puts on the harness and aspires to vast and universal aims....Thus we are put in training for a love that knows not sex, nor person, nor partiality, but which seeks virtue and wisdom everywhere, to the end of increasing virtue and wisdom."

Precocity.

A journeyman baker named Gallé entered, a year ago, as a student of Hebrew, at the Ecole du Louvre. With no special preparation, in six months he passed seventeen others who, on entering, were advanced students. Every Friday he came to the Louvre and then returned to his kneadingtrough. He is regarded now as an accomplished master of the Hebrew Bible. This case reminds us of that of Elihu Burrit. His father, a shoemaker, apprenticed him to a smith. Elihu had a passion for the study of languages. Here is the recor , by himself, of one week of his time: Monday, June 18th, 1837. Headache. Forty pages of "Revolutions of the Globe"; sixty-four pages of Cuvier and French; eleven hours at the forge. Tuesday: Sixty-five lines of Hebrew; eight lines of Syriac; thirty pages of French; ten of Cuvier; ten of Danish; ten of Bohemian; nine of Polish; fifteen names of stars; ten hours of forge. Wednesday: Twenty-five lines of Hebrew; fifty pages of astronomy; eleven hours of forge. Thursday: fifty lines of Hebrew; eight of Syriac; eleven hours of forge. Friday: Not well; twelve hours of forge. Saturday: Not well; fifty pages of natural philosophy; ten hours of forge. Elihu Burrit founded a League of Universal Brotherhood, and advocated an Interocean Penny Post. At his demise, at sixty-eight, in 1879, he was a Consul of the United States in England. Such cases of so-called precocity are explicable only according to us, by the spiritist doctrine of re-incarnation.—*Le Messager.*

Trance and Somnambulism.

Reigner says: "We define trance as a state resulting from a temporary relaxation of the bonds uniting soul and body. In it the countenance of the subject reveals emotions of joy, but sometimes of sorrow, as if it were contemplating some scene of the other world, which gives it happiness or grief according to its sympathies."

"Natural or spontaneous somnambulism is recognized by the following symptoms: While sleeping the subject hears, speaks, and acts as if awake, and when he comes out of the sleep he remembers nothing; most frequently he answers when spoken to, he walks about, busies himself, and often shows intelligence above that of his ordinary state. Many physicians have recognized the intelligence of somnambules—when the somnambulic state has been induced by magnetization—in diagnosing obscure disorder and disease: among them we have to name the renowned Hufeland, who in his "Manual of Practical Medicine," the fruit of half-a-century's experience, recommends when other means fail, in paralysis, the treatment by animal magnetism. But, on this point we hold that if it is employed in the incipiency of paralytic affections, it will prove curative in the majority of cases, perhaps in all except those due to organic alterations of structure."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE WHAT TO DO CLUB. A story for girls. By Helen Campbell. Boston: Roberts Bros., Chicago: The Colegrove Co. Price $1.50.

No more valuable contribution to literature especially fitted for young women, has yet appeared than this story. It is no prosy statement of facts and compilation of statistics; it is a description of how real flesh and blood girls lived and loved, suffered, toiled and conquered. The hand that wrote "The Problems of the Poor," is guided by a warm heart, and a clear brain, and some of her best work is in this book. The story itself is a work of art; a charming idyl in which the interest is fully sustained from the first page to the last. The two characters of Sybil Waite and Miss Dunbar are positive creations, and will continue to live in literature. The latter, indeed, is an inspiring example of what one cultured, large-hearted woman may do in a simple, country neighborhood, as the former is an example of the possibilities of a young girl upon whom early rests grave responsibilities. It makes a tale which old and young can read with profit and interest.

Incorporated in the history of The What To Do Club is another, called "The Busy Bodies," written by Mrs. Hester M. Poole, some of whose contributions to literature are familiar to our readers. The members of this club all engage in some useful and remunerative employment, such as the care of poultry; the raising of strawberries and other small fruits; fruit canning and jelly-making; flower-growing; the rearing of silk-worms; bee-culture, etc., etc. The directions herein given are from no glowing theories; they are the result of actual trial or conscientious investigation. More than one young woman has begun to work in some one of these avocations, under the instruction condensed in these pages. The separate stories of the individual members of the two clubs, as described by Mrs. Campbell and Mrs. Poole have been skillfully woven together, making a handsome volume of 405 pages, with clear open type, fine paper and ornamented covers.

MENTAL GYMNASTICS, or Lessons on Memory. By Adam Miller, M. D., author of "Life in other Worlds"; "Plain Talk to the Sick"; "Mistakes of Doctors"; "Laconagraphy," etc. For sale by the author, No. 45 Elizabeth St., Chicago.

Dr. Adam Miller, the author of the above pamphlet of 48 neatly printed pages, is now nearly eighty years of age, yet possesses a vigorous mind and body, and is ever on the alert for new truths. He is comprehensive in intellect, is highly intuitive, and no sooner does he complete his investigations in one branch of thought, than he is off to another, which he never leaves until he has thoroughly mastered it. His "Mental Gymnastics" is a system whereby the memory is greatly aided in retaining events of every character which may come under the observation. His method is founded on the law of association, hence it is in harmony with the natural action of the mind, and seems to strengthen its retaining powers, the same as braces in a frame building strengthen the whole structure. The author claims that no one should say, "I am too old to commence building a store-house to treasure up my mental wares." To controvert that assertion he says: "You need not build a new house. The old one is good enough, if you will only go to work and make some repairs; and when you begin this repairing process, you will be surprised to find how easy the task will be. A sweeping out of a few dark corners of the old building will soon throw light over the other parts."

THE DAEMON OF DARWIN. By the author of "Biogen." Boston: Estes and Lauriat.

This is No. 2 of "The Biogen Series," which under the editorial direction of Dr. Coues promises to present us in a compact form some of the finest essays of the day on Religion, Science and Philosophy. Part first of this volume is one of the most beautiful prose-poems we have seen; a eulogy of the great scientist woven throughout with the chaplets of the illustrious dead by the side of which all that was perishable of Darwin was deposited. Part second leads through the "underworld" where "Darwin descends into hades and witnesses the many transformations of matter" and there discovers his own "Daemon" in the mirror of his soul. In part third he reaches "The Overworld" and enters into "A Dialogue testing the Darwinian Theory of Evolution by the Socratic Method." No one investigating the science of life should omit to read this little volume.

VOLTAIRE'S ROMANCES. Translated from the French. Complete in one volume. With numerous illustrations. Including three authenticated portraits of the author. New York: Peter Eckler. A duodecimo volume of 448 pages. Bound in cloth, $2.00; half-calf library style, $4.00.

Voltaire's place in history as a writer and sage is everywhere recognized; and yet comparatively few are acquainted with his exquisite romances. They are a timely offering to the present generation of readers, and will prove doubly refreshing after the surfeit of modern novels. Their quaintness, piquancy and simplicity are altogether delightful. They have beside great power and purpose, their keen satire and trenchant wit. Lovers of intellectual liberty, and defenders of the weak, will read these romances with unaffected delight. Great care and expense have been bestowed by the publisher on this work to make it worthy of the author and the American reading public.

A BUDDHIST CATECHISM, according to the Canon of the Southern Church. By Henry S. Olcott, President of the Theosophical Society, etc. First American from the Sinhalese Fourteenth Thousand, edited, with Notes by Elliott Coues. Boston: Estes and Lauriat.

This constitutes No. 3 of "The Biogen Series," and presents in a concise form the history and teachings of the Buddhists. The ample notes which are more extensive than the text, in many parts of the volume, convey at once to the mind of the intelligent reader a clear conception of doctrines and cardinal ideas of Buddhism. It forms an interesting link in "The Biogen Series," and takes us back to the original conception of the necessity for "re-incarnation" which has so singularly pervaded the teachings of many writers in the old world, and has gained something of a footing in this Western world, through the writings of Allen Kardec, Mrs. Emma Hardinge-Britten, and Madame Blavatsky.

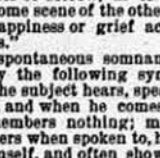
ALLISTO. By John Emerslé. New York: John D. Williams.

The material of this romance combines the realistic with the mystical, and they are woven into a singular and fascinating plot. The struggle of an ambitious and highly organized mind after the realization of the unknown is painted with the hand of a master. Both as a study of character and as the expression of a grand and lofty idea, "Allisto" must rank among the books of the year.

Literary Notes.

Miss Elizabeth Stuart Phelps has in the press of Houghton, Mifflin & Co., a new book describing summer life in a seaside town of Massachusetts. It is to be entitled "An Old Maid's Paradise."

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CHICAGO, ILL., Saturday, July 18, 1885.

"A Plea for Candid Inquiry."

Such is the title of an excellent editorial in *Light*. We fully agree with our London contemporary that the prominence of Spiritualism for the larger part of a half century, and the wide prevalence of its striking facts make it reasonable to demand a candid inquiry and investigation of the whole matter from the ablest and best persons. Millions of people have seen and thought and been convinced, and these millions include a goodly number eminent in scientific circles, in social life and in the religious world. But these are what Matthew Arnold calls "the saving remnant," while the majority of the heedless multitude, and of the scientific and religious leaders, are either thoughtless or think only An a spirit of blind bigotry, or of contemptuous pity of Spiritualism and its advocates.

All this must change. The scientist must learn that bigoted contempt of what he will not examine fairly, is unscientific and absurd; and the religious man must learn the absurdity of flouting at this complete confirmation of immortality and of a spiritual genesis of things.

Spiritualism in this country has made more popular progress than in England, because we have a larger middle class capable of thought and investigation; and the deferent waiting and ready following of the conclusions of the learned of which *Light* speaks is less marked here than in England. Yet there is much truth, applicable at home with us as well as abroad, in these words:

"The great mass of mankind, as a matter of course, accepted the *dicta* of the learned, and the seeming truths of Ptolemy in relation to cosmical arrangements were, by the masses, accepted as thoroughly in the Middle Ages as are the real phenomena and philosophy of cosmic classification now accepted in accordance with the more accurate physical teachings of the present day....

"Take for example spectrum analysis as an illustration. Are there 10,000 persons in Great Britain who understand analysis by the spectroscope, and are there one-fourth of that number who have a thoroughly practical acquaintance with spectroscopic research? We may reply in the negative to each of these queries, and yet there are few educated adults who do not accept the teachings of spectroscopists, and feel confident that sun, stars and nebulæ have been successfully analyzed by them.

"In relation to remote, occult, and abstruse phenomena, the mass of mankind must, as a matter of necessity, accept the teachings of the learned when there is among them a consensus of opinion."

And these statements give ample reason for our asking of these leading thinkers a candid inquiry into our facts and philosophy. The common people have heard this gospel gladly, even as they heard the words of Jesus on Judean hillsides while priest and Pharisee were deaf, and the learned Sadducee only scoffed.

All that we can do shall be done to spread this popular hearing still wider, but the hour has fully come when those now recognized as leading authorities should be reached also. This is no easy task. The "Scientific" world has always sneered first, and then accepted and taught what it had sneered at, and *Light* well says:

"The scientific world is precisely in the same position in relation to what have been termed spiritual phenomena, as was the learned world in relation to cosmic laws prior to the advent of Galileo; and as were the theologians and astronomers in relation to the structure and dynamic laws of the universe prior to the advents of Kepler, Copernicus, Galileo, and our own immortal Newton."

Kepler and Galileo are honored and appreciated to-day because their cosmic and dynamic laws are accepted. So must, and will in due time, the spiritual laws that bind life and immortality together, and unite the two worlds by scientific and sacred ties be understood, and science must then enlarge its range, demonstrate a future existence and the psycho-physical laws that make communication real and natural, and so banish all superstitious fear, and all ghosts and hobgoblins.

This is the high task for science yet to do, and religion must be its handmaid and helper in the sacred work, for its doing will reconcile the two as nothing else can. When science recognizes spiritual laws and eternal mind behind the force and law which are its means of action, and religion recognizes the reign of eternal law as grander than all miracles, then will come the reconciliation and unity of the spiritual and the natural.

A new spirit, more truly scientific than the scoff of the pseudo-scientist of to-day, must inspire and animate the investigator.

That spirit we would evoke. Its need we would emphasize, the present attitude of many scientists toward Spiritualism: we are bound in duty to treat as simply absurd.

In speaking of psychographic investigations,—slate-writing and the like,—we are well told by *Light* how true and false research differ and their statement will apply to the whole range of phenomena:

"In these facts, which the writer and thousands of other cautious and critical observers have witnessed under various test conditions, we have physical phenomena appealing to the candid and capable of critical investigation. Critical investigation is one thing; dogmatic, blatant, supercilious, hypocritical investigation is quite another. The man who, in his conceit, approaches a psychic with an inflexible foregone conclusion that he is an impostor, may possibly not obtain that which he professes to seek; but any candid inquirer who seeks for evidence of an alleged occult fact in the presence of a psychic, and does not assume (because it is mere assumption) that he knows all the physical and psychological laws of the universe, will probably, during the first experiment, but certainly after due investigation, receive what would be to him absolute evidence of a psychographic power which, prior to his investigation, he thought outside the range of the possible."

Mind in Medical Science.

The Boston "mind" and "faith" cures have caused an uncommon sensation in England of late. Even the stately *London Times* has devoted one of its long and dignified leaders to the subject, and the London press generally has delivered a sort of file fire. What puzzles our transatlantic cousins most is the apparent reality of many of the cures recorded, and they manifest a surprise over this which justifies the inference that few graduates in medicine find their way into journalism in England. Yet it is true that even medical men often talk as though in their special education they had never been taught to understand the co-ordination of mental with physical processes. In criticising such movements as the Boston mind cure they too commonly revert to the theories of our grandmothers, forgetting the new light which modern science has shed upon all such problems. Every successful doctor as a matter of course avails himself of the influence of the mind over the body in his practice. He does it habitually with all his nervous and hypochondriacal patients. He soothes them, he produces marked physical effects through the medium of negative medicaments, he knows that he can rely confidently upon the operation of such subterfuges; and yet he can think of nothing but folly to explain the mind cure.

It shows how backward the study of practical psychology is when so much wonder is exhibited at the phenomena of mind and faith cures. Not only has psychology been neglected, indeed, but the history of medical science must also have been studied to little purpose when such general unfamiliarity with what ought to be considered fundamental principles is shown. It is perhaps in no way surprising that impressionable and flighty people on rediscovering these venerable truths should jump to all kinds of odd and fantastic conclusions; but medical men ought to know better, and it is not a little singular that so far as we are aware none of them have taken the trouble to point out the entire simplicity of phenomena which are just now being tortured into all manner of transcendental and metaphysical shapes, to the perplexity of the public and to the mischievous increase of the modern and too fashionable malady, muddle-headedness. There is really nothing new for the proposition that under certain circumstances the body will obey the will even to the extent of undergoing molecular changes. The possibility of this has been proved in too many instances for any doubt to remain. But the fact is not correlated with any supernatural hypotheses, and this it is important to demonstrate.—*New York Tribune.*

Psychic-force, which underlies or produces all the phenomena of mind, is compelling recognition at the hands of scientists who have so long obstinately refused to recognize any thing outside the domain of objective realities. The avenues of mind have been closed against all investigations of the interior processes and the exterior influences of its own operations. From the time when the prophet Elisha healed the leper; when, later, Jesus opened the eyes of the blind and healed the sick, through the exercise of the same power, and since the advent of modern Spiritualism to the present hour, healing by the laying on of hands has been an established fact. It has seemingly been demonstrated that soul-power can be used to heal at a distance where the conditions exist to complete the circuit through which the unseen force operates. In telegraphy a battery is required and an instrument through which the *will* of the operator acts, a closed circuit, and a receiving instrument through which the current passes at the other end of the line. Let the wires be down, or a ground wire thrown on, and the circuit is broken; the message will not be received. The conditions where mind can act on mind at a distance are analogous.

Even the daily press, staid journals and periodicals, usually a great way behind even the prejudiced scientists, who like Dr. Beard declared it was "unscientific to investigate" psychic and spiritual phenomena, are now beginning to see. They are opening their long-closed eyes in dazed wonder at the realities, now so generally manifested in the mental or psychic realm, and are commencing to discuss the subject somewhat in the spirit of candor.

The receptive state or passive condition of mediumship is what Dr. Carpenter has called "expectant attention," and on that hypothesis he has attempted to explain all the phenomena produced by psychic force, directed either by the will of the person or by an outside mind upon the subject. On this point the *Tribune* well says:

"Expectant attention will do a great deal, but I often happens that physical changes are set in motion by the operation of an external will. What this shows is that mind is a force to be reckoned with in all curative processes."

And then adds:

"The Protean force which in different periods has posed as magic, mesmerism, hypnotism, electro-biology, the psychic force and a score of other metamorphoses, is really mind-force, which plays so important a part in every phase of existence."

There is certainly something encouraging in this, when leading secular papers are ready to admit so much for psychic force. It is in reality the opening of the prophecy of the coming dawn, when the night of brute force will be dispelled by the rising sun of mental illumination, whose brightening rays shall soon blaze forth with an effulgence and power that will penetrate all the dark recesses of the human soul, and light with Divine wisdom the pathway to the abode of the blessed.

The Chicago Herald on Beecher.

Without commenting on the logic, consistency or loyalty to profession of Rev. Henry Ward Beecher as noted in his sermon of June 14th, by the Chicago *Herald*, we will notice a few objections to his conclusions brought out by that paper. It first takes the ground that in casting aside important parts of the Mosaic record as fables, and in denying that "in Adam's fall we sinned all," Mr. Beecher "has sought to knock the props out of Christianity as it has existed from the first, and as he himself taught for more than a generation." It objects to the belief that God is too merciful and forgiving, to condemn billions to torment for their own sins or those of another. It objects to a new creed which would be so simple that no one need refuse to accept it. It objects to the elimination of faith from religion; that it leads to infidelity; that evolution is opposed to Christianity. It says that Christianity as taught by Peter and Paul was something tangible that man as a religious animal grasped tenaciously. He will be a Christian or he will be nothing.

In regard to God's mercy, we would ask if the belief in it is not sustained in our day by a large majority of orthodox churches, and if the absence of sermons on hell, and affirmation of belief in it, is not to be taken as evidence of the same? If not, it is the Evangelical Church that is on trial. Not only our civilization, but the "Christian" age in which we live, gives growing evidence of a tendency to forgive the sinner, and to save him, not through faith, but through mercy and love, through the preaching that divine love is a part of his nature, and dwelling in him. And if historians as well as editors insist that Christianity has made our civilization what it is, it must include a multitude of minds and forces outside the pale of any theological system, as well as the dissenting and heterodox churches, which are yet to some extent under the ban. Such religions emphatically "invite millions who adhere to no faith," as well, too, as the thousands or millions, who in the church, are inquiring in regard to the facts as well as the philosophy of a future life, which is to be a continuation of this. The desire for, and expectation of, this continued existence has been testified by every race and nation. It is simply impossible to "eliminate faith from religion," and as impossible to eliminate religion from the human constitution. As it was expressed by a Harvard graduate the other day in regard to the "mystic," the divine dwells in man, but man is not absorbed into the divine; man is to look for a distinct as well as a continuous life.

If evolution is a universal principle, it cannot be opposed to the best teachings of Peter and Paul, if the latter are posited on eternal truth; neither is it necessary to "renounce" these precepts and "set up as philosophers." Plato and Socrates had the same birthright as men of the modern world, and the time will come when they will not be cast out as "Pagans." But it signifies nothing that they and modern thinkers who make a departure from old dogmas, are anathematized, for all this changes not a hair's breadth the great law that holds and governs us, including in its mighty plan the salvation (if we choose to call it such) of all God's children ever born into the world. What need of "systems" of religion or of any "scheme" within the great universal system of mind and matter? All beneath it or external to it are as one breathing creature, creeping on this revolving globe. It must creep, and man must grope, misjudge and strive, till he sees as a complete whole what seems fragmentary and partial to-day.

The JOURNAL does not deprecate this criticism of Brother Beecher, but is often amused at it and similar strictures from the pens of those that take no living interest in religion, orthodox or heterodox, nor, indeed, in any earnest questions of our time, or of the problems which have ever stirred the thinkers of the world.

Boyhood Reminiscences.

Henry Ward Beecher indulged recently in reminiscences of church-going when a boy. He said: "I used to have to go to church, because I did enjoy walking down the half-mile of street, and hearing birds, and hearing the winds in the trees; and, when I got into church, I didn't dare stir, and so I went to sleep largely, with an occasional rap of grace on my head. But the church was always cold and unsympathetic to my young nature,—the old Litchfield church, mounted on that high hill standing in the middle of the green; a hill on which all the winds swept, and swept always from every direction, apparently,—that great, old, shackling building whose pulpit is now in the Brooklyn Historical Society, and in which my father used to preach. I can't remember one single thing in my young history inside of that church that ever touched either my imagination or my heart, except the flying in of swallows once in a while, that would come in of a summer when the windows were open, that was a means of grace to me."

Horace Greeley once asked Mrs. Elizabeth Cady Stanton, "What would you do in time of war, if you had the suffrage?" "Just what you have done, Mr. Greeley," was the quick reply: "stay at home, and urge others to go and fight."

A Lost Opportunity.

An excellent opportunity was presented to the devout worshipers at Fairfield, Ct., one Sunday not long ago, to test the efficacy of prayer in an extraordinary case. Bees, actuated by no reverent spirit whatever, had taken possession of the unoccupied space between the ceiling and roof of the church, and in the course of time multiplied exceedingly, rendering it necessary for that peculiar process designated as "swarming," to take place. That memorable event occurred in a most irreverent manner on the Sabbath, when the devout members were intent on worshiping God in accordance with the stipulations of their creed. The choir and organ had just performed their respective duties in an admirable manner, and *The Tribune* says "that settled it with the bees. They poured in millions from the roof and half filled the church. They began to gather on the preacher's head, and when he slapped at them, as the small boy would put it, they plugged him. Here was a chance for the prayer test: here were a preacher, a congregation, and an awful trouble. Did that preacher and congregation stop to pray for deliverance? Not much. They just foregathered themselves into the street and abandoned the sacred edifice to the pagan insects. They were good people, no doubt, but they lacked presence of mind, and another chance for an unequivocal prayer test slipped into the irredeemable past."

As the *Tribune* is owned and managed by strictly orthodox Presbyterians, the JOURNAL regards its opinions as authoritative on this point.

The Prayer Cure From a Northwestern Standpoint.

The religious press is paying considerable attention to the question of "faith-healing," or the curing of disease by prayer. *The Northwestern Christian Advocate*, in treating the subject, holds that "there need be no hesitancy in admitting that God heals the sick in answer to prayer," and says:

"To deny that he does would discredit a large class of scripture promises, reduce the domain of prayer to very narrow limits, and stop all praying for temporal blessings. Every Christian goes to God for help in trouble, and in sickness of loved ones prays that he will direct in the treatment of the disease, and that, if it be his will, they may recover. He derives unspeakable consolation from prayer, and the more in proportion as his petitions have that indispensable quality of all true prayer, entire submission to the will of God. It would be a sort of *felo de se*, a self-slaughtering of his dearest privilege and comfort in trial, for him to deny the efficacy of prayer for the sick. He would either stop praying entirely, or practically repudiate his denial in the first case of serious illness in his family." Continuing, it is argued that the connection between mind and body is so intimate that whatever powerfully affects the one affects the other, and that the prayer of faith brings to the mind gracious influences of the spirit, which lifts it from a state of despondency to a state of exhilaration and hope that has a most salutary effect upon the body. "In a multitude of nervous diseases (and most of the faith cures are in this class of diseases," it is added, "since no one thinks of healing flesh wounds or restoring an amputated limb by prayer), which are produced or continued by mental depression, weakening the will and preventing effort to exercise the bodily functions, the influence of the spirit in invigorating the mind would, by removing the cause of the disease or the hindrance to its cure, be very likely to result in the restoration of the body to health. Such cures are as really wrought by divine power as any miracle, and fully vindicate the efficacy of prayer for the sick."

Our Friends Unseen.

Uunder the above caption the current number of *The Advance*, Chicago, has a labored article. It starts out with the proposition "that angels have an interest and do actually interfere in the affairs of men on this earth is a doctrine clearly taught both in the Old and New Testaments," and proceeds to substantiate the position by liberal citations, and to maintain that "so far from there being anything in science to disprove the doctrine of revelation, there is much to suggest it as a high probability." Following this the questions are asked and answered:

"But are our departed friends among the number of those engaged in this ministry?" "Do those who have once lived in the flesh, and on this earth, form a part of this great host?" The answer is: "A fair inference from the scriptures will, it seems to us, give an affirmative answer to this question. We do not say that this is an authorized doctrine, but such inference is a fair one. No one has authority either from nature or revelation for the assertion that when the good die they cease to have any interest in the affairs of this world. The assumption that they never return to this earth is wholly unwarranted. Indeed, no one can be sure that they ever leave its busy scenes. They may simply pass beyond the range of our few senses. That 'undiscovered country from whose bourne no traveler returns,' is good Shakespeare, but it is not scripture. Two men, at least, who had been numbered with the dead for centuries, were seen again on this earth and recognized. The time was night, and the place on some some solitary mountain of flowery Galilee."

The Spiritualists of New Hampshire will hold their eighth annual camp meeting at Blodgett's Landing, Newbury, N. H., on the line of the Concord and Claremont R. R., commencing Tuesday, July 25th, and closing Wednesday, Sept. 5th. The grove is situated on the eastern shore of Lake Sunapee, in the town of Newbury, five miles from the railroad station. A steamer makes connections with all trains at Newbury. Hotel Sunapee will be under good management and efficient help in all departments is promised by the manager. Good speakers and mediums will be in attendance. An excellent orchestra will be furnished; also good singing. So says the circular issued by the managers.

GENERAL ITEMS.

Miss Florence Holbrook is enjoying a well earned vacation at Saratoga.

Mrs. Kate Fox-Jencken has returned to America. It is not expected that she will again visit England.

The Management of the Cassadaga camp has the JOURNAL'S thanks for a complimentary season ticket of admission.

Old Pan Cottage will be head-quarters for the RELIGIO-PHILOSOPHICAL JOURNAL during the present camp-meeting at Onset Bay Grove, Mass.

Mr. Beecher at seventy has different conceptions of Omnipotence than he had at thirty, but Mr. Beecher does not know any more about God to-day than he did in 1840.

W. A. Mansfield is the medium for independent slate-writing advertised in the Cassadaga camp circular as J. W. Mansfield. This correction is made at the request of the Secretary.

Mrs. Sarah Graves, of Grand Rapids, is expected to be at Nemoka, Mich., camp meeting. She is an earnest woman, of large experience and devoted spirit, an able speaker who feels deeply what she says.

A Montana woman, who had a pet snake about the house, became so fond of its caressing ways, as it learned to like her, that she thought of nothing else, and her child, lately born, has a flattened head, and no mouth in the proper place.

Mr. and Mrs. O. A Bishop have returned from a visit to Wisconsin. A number of investigators from distant parts have been disappointed at not meeting Mrs. Bishop during the past two weeks. She is now refreshed and able to resume her work.

In 1849 the cholera raged in Paris, Ky., with great violence. A family of thirty whites and blacks had not a single case of sickness among its members, yet no precautions were taken except to cook the food and boil the drinking water.

The Spiritualists and Liberalists of Van Buren Co., and South-western Michigan will hold a camp meeting in the grove on the boating grounds at Four Mile Lake, near Paw Paw, Mich., from July 30th to Aug. 3rd. O. P. Kellogg, of Ohio, and Mrs. E. C. Woodruff, of Michigan, are engaged as speakers. Other good speakers are expected.

Prof. Riley, the locust eater of the Agricultural Department, is described as a tall, thin, dreamy-eyed person, with long black hair which drops in curls from under his broad-brimmed white hat, touching his collar. He was formerly State Entomologist of Missouri, where he did good work in his field, but the Legislature of that queer State finally concluded that a "bug-hunter" was of no service and let him go.

A woman calling herself Mrs. Dunning, has for some weeks been begging from Spiritualists in this city. She has an incumbrance in the shape of a husband, and is evidently a professional sponge. There are organized charities in the city for the relief of the deserving poor. When Mrs. D. applies to individuals for help, let them refer her to the Relief and Aid Society, where the case will be investigated.

Light, of London, says: "We regret to announce the death of the young Prince of Thirn and Taxis. The deceased, who was a nephew of the Empress, had for many years past been a devoted Spiritualist and the Austrian Court and society in general have been much grieved by the sad event. We hear that the Empress, on learning his hopeless state, hastened to his bedside and remained with him to the last."

The Chicago daily *News* of last Monday contained a two-column account of a reporter's visit to alleged mediums in the city. The verdant reporter only visited those who advertise in the daily papers and have no standing among Spiritualists. His report is as near correct, so far as genuine mediums are concerned, as would be one purporting to give an account of the press of Chicago, written by a callow youth who had visited a bill-poster or patent medicine vendor.

A correspondent of the JOURNAL recently inquired about Mollie Fancher, the invalid girl in Brooklyn, of whose trance condition and abstinence from food such wonderful accounts were published a few years ago, but of whom little, if any thing, has recently been written. A gentleman in Brooklyn writes to the JOURNAL, that Miss Fancher was still living in that city at a recent date, her condition not being materially different from that formerly described, except that her vitality is, if possible, still more attenuated. Her spiritual perceptions are about the same. The family are reluctant to furnish any facts for public use and it is not easy to secure them. It is not believed that Miss Fancher subsists without nourishment, but that its quantity is insignificant.

The French seem resolved not to be behind the English in the matter of scriptural revision. A revised version of the Bible is now in course of publication at Neuchatel. It is said to be more literal than Prof. Segond's version and more readable than that of Lausanne. The prophetical books have been taken in hand first, and it is expected that all prophetical writings will be published within a few weeks. The work is under the direction of a committee presided over by Prof. Guder, one of the finest biblical scholars in Europe, and high hopes are entertained regarding the completed work. The example which has been set is already proving contagious and we are likely to have German, Danish, Swedish, and other revisions. The work is made comparatively easy by what has been accomplished by the English revisers.

Prof. Elliot Coues of Washington, spent a day in Chicago last week, visiting his sister Mrs. J. W. Flower.

Mrs. L. M. Spencer has closed her meetings in Milwaukee, Wis., for a few weeks, and contemplates making a visit among her friends in the East.

Dr. J. H. Rhodes, of Philadelphia, will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL and have copies for sale at Neshaminy Camp during the entire session.

Rev. Watty Dunlop, the humorous minister of Dumfries, Scotland, had frequent practical jokes played on him; but the jokers rarely got the better of him. On one occasion, some idle and mischievous youths waited for him as he passed through a churchyard, and one of them came to him as a ghost, in hopes of frightening him. But Watty's cool accost speedily upset the plan. "Weel, Maister Ghost," said he, "Is this a general rising, or are ye just taking a saunter frae yer owne grave by yersel'?"

The Rev. Dr. Newton of New York, is greatly pleased that the Bible revisers have removed one of the proof texts upon which the dogma of physical resurrection rested. To his mind this is a signal service to the cause of religion. It is impossible for most people, he says, to believe that they will have any use for the body after the vital spark has departed. It has always been a disagreeble subject to think about. A silent protest has arisen against it by large and increasing numbers of thinking people. They are greatly relieved, therefore, by the radical change that has been made.

A very curious sight was witnessed the other day at the Buddhist College, Colombo, where Miss Mary Flynn was admitted into the Buddhist communion and accepted the five precepts. Taking her seat among a circle of yellow-capped priests she was examined and questioned as to her reasons for accepting the faith. The novice replied that after a study of the various religious systems of the world she found Buddhism alone in accordance with her reason and common sense. Miss Flynn's conversion had been preceded a few weeks before by that of the Rev. C. W. Leadbeater.

It appears from the London, Eng., *Daily Telegraph*, that a railway company in India has declined to carry 10,000 monkeys. That such an undertaking, however, should ever have been suggested to a board of directors is a curious incident in railway history, yet it is a fact. The Bramans of Benares, being anxious to get rid of several thousand superfluous monkeys, asked the company to carry them away for them to a distant spot, but the railway authorities showed no enthusiasm in closing with the offer of such a multitude of singular passengers. It is a matter of common knowledge that in Benares, the "City of the Gods," there is a very large and very sacred colony of monkeys. Not only have they a temple, properly furnished with shrines and priests, specially dedicated to them, but they are free of all the others besides.

General News.

A tiny boat, roughly but stanchly made, the handiwork of an Indian lad, fourteen years of age, a pupil at the Carlisle School, is exhibited on one of the secretaries' desks in Washington. Mr. Evans graphically indorses the craft as "an outward and visible sign of the inward spiritual grace of civilization in the red man out of reach of the cowboy."—The king, the court, and 11,000 adherents of the Wesleyan Methodist Church in the Friendly Islands have withdrawn from the New South Wales conference, to which they officially belonged, and have organized themselves into the Free Church of Tonga. Their grievance was that the conference refused to allow them to join the New Zealand conference.—The longest British Parliament since the union (1796) was six years and two months, from May 31, 1859, to July 6, 1865; the next longest was six years one month and nine days, from April 30, 1820, to June 2, 1826, and the third in point of duration was six years and twenty days, from March 4, 1874, to March 24, 1880. The shortest Parliament was that of 1806, which lasted only four months.—The exports of glassware from the small country of Belgium are equal in value to half the total product of the glass factories of the United States, which in 1880 aggregated $21,154,000. There are at least seventy establishments in Belgium, employing 12,000 hands, who receive annually in wages 15,000,000 francs ($3,000,000), being an average of 3 francs 45 centimes (about 70 cents) per day. The salaries in this industry are regarded in Belgium as excellent.—The republic of San Marino, in Italy, the smallest in the world, owes its foundation to a hermit, whose name it bears. He went to Italy to work as a mason at the rebuilding of the walls of Rimini. Its territory covers about twenty two square miles. The population numbers 8,500 souls, and the capital, San Marlo, has 1,200. It is perched on the summit of a mountain called Mount Titan, or the Giants, which sometimes leads to this little state being termed the Titanic Republic.—General McClellan and family will pass the summer in Colorado.—Ex Senator Chaffee predicts that Grant will end his life at Mount McGregor.—Fred Archer, the English jockey, claims to have won $400,000 on the turf this year.—Mr. Lowell is criticised for not going to Washington to pay the President an official visit.—Walt Whitman will issue a new volume of poems this year entitled, "Sands at Sixty-Seven."—Joseph Tuivar, the chief clerk of the New York Custom House, has been in office thirty-two years.—Lieutenant T. H. Bakar, of General Hancock's staff, the richest officer in the army, has resigned.—Friends of the family say that ex-President Arthur's son has no ambition, but he makes a good fisherman.—Governor Bate, of Tennessee, does all his own writing and saves the State the $1,000 allowed for his private secretary.

Paris has undertaken to drive the swarms of beggars from her streets. It is estimated that 15,000 transient guests lodge in New York every night. The natural bridge in Rockbridge County, Virginia, is 215 feet high, 100 feet wide, and has a span of 90 feet. Rev. Jones, the Southern revivalist, who made 400 converts in Waco, Texas, in one week, was paid $1.50 apiece for them by the City Council. Edward Judson (Ned Buntline) has written between 300 and 400 serial stories, and once wrote a 610 page book in sixty-two hours. He is now sixty-three years old, and lives on his fine stock farm on the upper Delaware. In Japan successful experiments have been made in collecting human ammonia from the crematories. Hydrochloric acid is suspended inside the chimneys, where it combines with the ammonia of the evaporating substances. The product is then collected and purified for the market. A curious historical document concerning a Panama canal exists in the archives of Venezuela, bearing the date of 1780. It records that a canal project was broached in the reign of Philip II, and Flemish engineers surveyed the territory and declared the obstacles to be not insurmountable.

North Dakota now has a population of over 180,000.—Wiesbaden, the famous Continental watering-place, is deserted this season because of the prevalence of typhus. The Niagara Falls public park will be handed over to the representatives of New York State next Wednesday. Bookkeeping in the Navy Department is hereafter to be patterned after the system in use by the British Admiralty.—Two more Mormons have been sentenced under the Edmunds law to fine and imprisonment for polygamous practices.—It is now charged that a pine-land ring exists in Minnesota, which has created a monopoly detrimental to the interests of settlers.—Seventeen persons who took part in the church riot of June 28th, at Toledo, O., have been held on a charge of murder in the first degree.—Gov. Martin of Kansas has written a letter to the Secretary of the Interior protesting against the transfer of the Apaches from Arizona to the borders of Kansas.

Spiritualists and Mediums Meeting.

The meetings which have been held regularly every Sunday afternoon at 3 o'clock at 104 E. 22nd St., will hereafter be held at the same hour in the Hall just around the corner on Indiana Ave. Last Sunday there was quite a large gathering at the new Hall, and speeches were made by the president, Dr. Warren, Dr. D. P. Kayner, Dr. Bishop, and by several mediums, who also gave a number of tests to persons in the audience. One lady medium, whose name I did not learn, was entranced and gave one of the best discourses I have listened to in a long time. Dr. Kayner commenced by saying, "The spiritual philosophy unlike all other philosophies reaches out through the material and the physical and penetrates the Soul-realm of being, revealing the realities of life." He then showed the necessity of opening the receptivities of our inner being to the influx of light from the supernal spheres and of working here in this world to become fully spiritualized, while here, that we might be welcomed home by the angels, our spirits robed in garments of white woven out of good deeds which are characteristic of our life-growth. The music was excellent, and altogether it was a very enjoyable meeting. D.

It Is Wonderful

What remarkable results have followed the inhalation of Dr. Peiro's oxygen treatment. The consumptive, the asthmatic, or persons afflicted with any disease of the throat and lungs and great nervous prostration may now take courage and feel hopeful of permanent relief and cure. The fact that the most intelligent and prominent persons are earnest advocates and patrons of Dr. Peiro's oxygen treatment is in itself suggestive.

Wm. Penn Nixon, editor of *The Inter Ocean;* Gen. C. H. Howard, P. H. Tubbs, Esq., of Chicago, are a few of the gentlemen we gladly refer to. Hundreds of others might be named did space permit.

Inclose stamp and address Dr. Peiro, Chicago Opera House, for an interesting book, 120 pages, illustrated, with four colored plates and engravings—complete history and action of this oxygen treatment, with many testimonials.

Mr. Cable's reply to the critics of his article, "The Freedman's Case in Equity," was finished last May, but owing to its length it cannot appear in *The Century* till the September number of that magazine. Mr. Cable's new essay on the Freedman will be entitled "The Silent South."

Messrs. Dillon Bros., Normal, Ill., have just received their first importation for first season of eighteen choice Norman Stallions. They are blacks and grays from 3 to 6 years old, all in fine condition. They were selected by J. C. Duncan, and are the best he could find in France.

Clairvoyant Healer.

D. P. KAYNER, M. D., the well-known Clairvoyant Physician, has again resumed practice and is located at 96 West Madison Street, Chicago, Ill. Send with lock of hair, handled only by the patient, prominent symptoms, and $3.00 for examination and written prescription.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—*St. Louis Presbyterian, June* 19, 1885.

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items, shows how to put in best sanitary condition house, premises or town, for feeding off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 1268 pages royal octavo, leather. See advertisement in another column.

Ladies who value a refined complexion must use Pozzoni's Powder. For sale by all druggists.

Business Notices.

Clairvoyant Examinations Free. Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

When the organs of secretion become inactive by reason of a cold or other cause, the inflammatory material should be removed and healthy action restored. Ayer's Pills accomplish this quickly, safely, and surely. Much serious sickness and suffering might be prevented by promptly correcting such derangements which often develop into settled disease.

Passed to Spirit-Life.

Judge Westcott, aged eighty eight, an old and respected Spiritualist, passed to spirit-life from Sturgis, Mich., on the night of the 3rd instant. Funeral services were conducted by Mr. Abram Smith of Sturgis, July 5th.

Mr. Westcott was the uncle of Mrs. C. H. Peck and leaves a widow about the same age. I think I am safe in saying that the old gentleman was universally beloved.

THOS. HARDING.

Hon. William Lawrence, of Ann Arbor, Mich., passed away suddenly of apoplexy the morning of June 26th, aged 77 years.

A native of Vermont, a pioneer in Michigan, an able editor of the *Michigan State Journal*, a leading lawyer, and for twelve years circuit judge of the Detroit Court—a strong and able man, decided and outspoken in his opinions, commanding respect by his honesty and ability, he lived a useful and honored life. He was an early Spiritualist, clear and decided as such, and his faith and knowledge strong to the last.

At a meeting of the Bar of the County, Judge Joslyn said: "I have lost a friend. Not agreeing in politics or religion, sometimes thinking he made his likes and dislikes too strong, I admired him because he dared to say what he believed, and do what his conscience dictated, and because he loved justice and was an honest man."

This is the most comprehensive of the fine tributes of respect and esteem on that occasion, and they were all well earned. C. B. P.

ADVERTISE JUDICIOUSLY.

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The well-known Parody, Excelsior, by Longfellow.

A panic dire was spreading fast,
As through a western city passed
A merchant, grasping in his hand
A banner with this legend grand:
Advertise Judiciously!

His brow was bald; his eye beneath
Flashed like a falchion from its sheath,
And like a silver clarion rung
The accents of that merchant's tongue:
Advertise Judiciously!

His rivals said that "trade was light,
The market failing, money tight;
'Twould be insane to advertise."
But still that keen-eyed merchant cries:
Advertise Judiciously

"Don't waste your cash," an "old coon" said;
"An awful panic's just ahead,
Retrench! or you'll be busted wide."
And loud that clarion voice replied:
Advertise Judiciously!

"O stay!" the maiden said, "and rest
Thy weary head upon my breast."
One wink he wunked her with his eye,
Then onward strode, and loud did cry:
Advertise Judiciously!

Houses were falling that seemed staunch;
The crash came like an avalanche,
But still the buyers thronged his store,
While he aloft the banner bore:
Advertise Judiciously!

The panic past, this merchant bold,
Had made about a ton of gold.
He gave his business to his son,
But this one thing insisted on:
Advertise Judiciously!

The merchant and his loving wife,
Are leading now a quiet life,
With happiness and riches blest,
Their coat of arms on "blazoned crest:
Advertise Judiciously!

In field of blue, a globe doth roll,
While light doth shine from pole to pole
From torch, upheld by Titan hand,
Above, beneath, this legend grand:



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1885.

THE

SPIRITUALISTS

OF

WESTERN NEW YORK,
NORTHERN PENNSYLVANIA,
and EASTERN OHIO.

WILL HOLD THEIR

Sixth Annual Camp Meeting,

on their camp grounds, at

CASSADAGA LAKE, CHAUTAUQUA CO.,
NEW YORK,

Commencing Saturday, August 1st, and Closing Monday, August 31st.

SPEAKERS' LIST.

Saturday, August 1—Samuel Watson, of Memphis, Tenn., and Jennie B. Hagan, Mass.
Sunday, August 2—Samuel Watson and Elizabeth L. Watson, of Cal.
Monday, August 3—Conference and volunteer speaking.
Tuesday, August 4—Jennie B. Hagan.
Wednesday, August 5—Elizabeth L. Watson.
Thursday, August 6—Jennie B. Hagan.
Friday, August 7—J. Frank Baxter, of Chelsea, Mass.
Saturday, August 8—Mrs. H. S. Lake, of Wis., and J. Frank Baxter.
Sunday, August 9—Mrs. H. S. Lake and J. Frank Baxter.
Monday, August 10—Conference.
Tuesday, August 11—Mrs. H. S. Lake.
Wednesday, August 12—Lyman C. Howe, of Fredonia, N.Y.
Thursday, August 13—Mrs. H. S. Lake.
Friday, August 14—W. J. Colville, of Boston, Mass.
Saturday, August 15—R. S. McCormick, of Franklin, Pa., and Mrs. E. Shepard Lillie, of Philadelphia.
Sunday, August 16—Mrs. R. S. Lillie and W. J. Colville.
Monday, August 17—Conference.
Tuesday, August 18—Mrs. Nellie J. T. Brigham, of Mass.
Wednesday, August 19—W. J. Colville.
Thursday, August 20—Mrs. Nellie J. T. Brigham.
Friday, August 21—Mrs. Nellie J. T. Brigham,
Saturday, August 22—Mrs. R. S. Lillie and O. P. Kellogg, of Ohio.
Sunday, August 23—O. P. Kellogg and Mrs. R. S. Lillie.
Monday, August 24—Volunteer speaking.
Tuesday, August 25—Mrs. R. S. Lillie.
Wednesday, August 26—A. B. French, of Ohio.
Thursday, August 27—A. B. French.
Friday, August 28—Mrs. Sophronia E. Bishop, of Indiana.
Saturday, August 29—Mrs. R. S. Lillie and A. B. French.
Sunday, August 30—A. B. French and Mrs. R. S. Lillie.
Monday, August 31—"Home Sweet Home."

ANY ONE WISHING FURTHER INFORMATION CAN OBTAIN THE SAME BY WRITING TO THE SECRETARY,

Miss Ida M. Lang, Fredonia, N. Y.

VITAL MAGNETIC CURE,

AN EXPOSITION OF

VITAL MAGNETISM

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MENTAL AND PHYSICAL DISEASE.

BY A MAGNETIC PHYSICIAN.

In this volume of 216 pages the author furnishes the key to much which has heretofore been locked up in mystery. It is a work which should be read by all who desire to understand the laws of life and their relations to others.

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Will be issued in the fourth week of June. Price $2.00. Postage 12 cents. Remit to the author.

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New England Spiritualists' CAMP-MEETING ASSOCIATION.

12TH ANNUAL CONVOCATION
AT
Lake Pleasant, Montague, Mass.

(On the Hoosac Tunnel Route, midway between Boston and Troy.)

August 1st to August 31st, 1885,
Inclusive.

SPEAKERS.

Sunday, August 2d, Hon. A. H Dailey, Brooklyn, N. Y.; Mrs Juliette Yeaw, Leominster, Mass.
Tuesday, Aug. 4th, Mr. Chas. Dawbarn, New York, N.Y.
Wednesday, Aug. 5th, Dr. J. R. Buchanan, Boston, Mass.
Thursday, Aug. 6th, Mrs. N. S. Lillie, Brooklyn, N. Y.
Friday, Aug. 7th, Mr. Chas. Dawbarn, New York, N. Y.
Saturday, Aug. 8th, Mrs. N. J. T. Brigham, Elm Grove, Mass.
Sunday, Aug. 9th, Mr. J. Clegg Wright, Philadelphia, Pa.; Mrs. R. S. Lillie, Brooklyn, N. Y.
Tuesday, Aug. 11th, Mrs. R. S. Lillie, Brooklyn, N. Y.
Wednesday, Aug. 12th Mr. J. Clegg Wright, Philadelphia, Pa.
Thursday, Aug. 13th Mrs. R. S. Lillie Brooklyn, N. Y.
Friday, Aug. 14th, Mrs. Sarah A. Byrnes, Boston, Mass.
Saturday, Aug. 15th, Mr. Walter Howell, Philadelphia Pa.
Sunday Aug. 16th, Mrs. Sarah A. Byrnes, Boston, Mass.; Rev. George Chainey, Boston, Mass.
Tuesday, Aug. 18th, Rev. George Chainey, Boston Mass.
Wednesday, Aug. 19th, Mrs. Fannie Davis Smith, Brandon, Vt.
Thursday, Aug. 20th, Rev. George Chainey, Boston, Mass.
Friday, Aug. 21st, Miss A. M. Beegher, Newtonville, Mass.
Saturday, Aug. 22nd, Mr. Frank Baxter, Chelsea, Mass.
Sunday, Aug. 23rd, Rev. E. P. Powell, Clinton, N. Y.; Mrs. F. O. Hyzer, Baltimore, Md.
Tuesday, Aug 25th, Rev. E. P. Powell, Clinton, N. Y.
Wednesday, Aug. 26th, Mrs. F. O Hyzer, Baltimore, Md.
Thursday, Aug. 27th, Hon. A. H. Dailey, Brooklyn, N. Y.
Friday, Aug. 28th, Miss A. M Beegher, Newtonville, Mass.
Saturday, Aug. 29th, Mrs. Sue B. Fales, Boston, Mass.
Sunday, Aug. 30th, Mrs. N. J. Willis, Cambridge, Mass.; Mr. J. Frank Baxter, Chelsea, Mass.

PUBLIC TEST MEDIUMS.

J. Frank Baxter. Dr. Henry Slade.
Dr. W. E. Mills Mr. Edgar W. Emerson.
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MUSIC.

The Fitchburg Military Band, of twenty four pieces, will arrive Saturday, Aug. 1st, and remain until Monday, Aug. 31st, giving two concerts daily—at 9:30 A. M. and 1 P. M. This well known band will fully sustain its reputation this summer of being one of the best organizations of its kind in the State. Mr. Fred Pike, leader, has made several changes for the better in its make-up, and the audiences of Lake Pleasant may confidently anticipate the pleasure of listening to some of the best concerts ever given by this Band.

The Russell Orchestra will furnish music for the dancing assemblies at the Pavilion afternoon and evening.

We take pleasure in announcing the engagement of Mr. Lillie of Brooklyn, N. Y., to lead the singing by the audience, with music by the Band. Mr. Lillie will be assisted by his wife and other eminent vocalists. Mr. J. Frank Baxter will also be present the last two weeks of the meeting, and will frequently entertain the audience with some of his choice songs.

THE HOTEL.

Under the management of H. L. Barnard, of Greenfield, will be open for guests July 15th. Address Greenfield, Mass.

For particulars concerning transportation of camp-equipage and baggage, leasing tents and lots, engaging lodgings and board, schedule of railroad fares, etc., etc., see annual circular, which will be sent post-paid to any address by N. S. HENRY, Clerk, Lake Pleasant, Montague, Mass.

MENTAL DISORDERS;

OR,

Diseases of the Brain and Nerves.

Developing the origin and philosophy of

MANIA, INSANITY AND CRIME.

With full directions for their

TREATMENT AND CURE.

By ANDREW JACKSON DAVIS.

In this volume the reader will find a comprehensive and thorough exposition of the various diseases of the Brain and Nerves, in which the author does ope the origin and philosophy of Mania, Insanity and Crime, and presents full directions for their treatment and cure. No subject on the roll of modern treatment appeals with more vital force to the general attention, or there certainly is none from which the public might expect more satisfactory treatment from a clairvoyant than Mr. Davis.

Price, cloth, $1.50; postage, 12 cents. Paper, $1; postage, 8 cents.

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Spiritualist Meeting in Oregon.

The second Annual Grove Meeting of Spiritualists will be held at New Era, Clackamas County, Oregon, beginning Thursday, September 3rd, and holding until the 14th. Traveling speakers and mediums, and those living at a distance who may choose to visit the meeting, will find a hearty welcome.

The Board of Managers will use reasonable efforts to make the meeting both attractive and instructive.

Lulian M. Hunter, of Portland, engaged by many to be the best organist on the Pacific Coast, will be in attendance to entertain the people with sweet music.

New Era is located on the east bank of the Willamette River, twenty miles above Portland, and on the line of the O. & C. R. R. Hotels convenient and rates reasonable.

WM. PHILLIPS, Pres. C. C. R. S. S.
Clackamas, Oregon, June 23rd.

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Correspondence solicited in English, German, French, Spanish, Swedish and Norwegian.

CAMP MEETING.

The Solomon Valley Spiritualist Camp Meeting will be held at Delphos, Ottawa County, Kansas, commencing on Friday, August 21st, and closing Sunday evening, August 30th. We expect to organize a permanent camp, purchase grounds, and locate the camp. All Spiritualists in the State are requested to be present, if possible. All persons are invited. Good test mediums or singers who can be present are requested to correspond with us at once. This is to be the most important meeting ever held in Central Kansas.

J. N. BLANCHARD, Committee.

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is expected. Dr. Jordan's remedy for the cholera has proved one of the best ever tried. His experience during the fearful epidemic of 1849 placed him foremost in the ranks of physicians for the treatment of that terrible disease. His prescription is given so that it can be prepared by any druggist.

This work is published in 1 vol. royal octavo, 1252 pages, and will be sent (where canvassers are not soliciting orders) charges paid, to any address, on receipt of the subscription price, $6.50.

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MIND-READING AND BEYOND.

BY WILLIAM A. ELTON.

This work containing, besides other matter, a compilation from the "Report of the Proceedings of the London Society for Psychical Research," with illustrations.

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

Thoughts.

AN INSPIRATIONAL POEM, BY D. P. KAYNER, M. D.

Thoughts are winged seeds; the germs of mind
Thrown on the air, to float away and find
Some soil congenial, wherein they
Can root, and grow, and work as best they may.
Born in the realm of Psychic Force
With power for either good or ill,
Their growth will better make, or worse,
The one led captive by their will.

Thus thoughts are living things, and move
Through mental atmospheres, as flies the dove
In air; alighting where its kind
Do hover, of one feather and one mind.
Onward they fly until they find
A brain prepared for their reception,
Then settle down within that mind
To hatch the brood of their conception.

'Tis here they propagate, and grow
The living germs of love or hate they sow;
Which with their kind assume control,
To rule and guide the action of that soul.
Whate'er of good or ill they bring,
As Time forever onward flows,
Will cause results from them to spring,
For future æons to disclose.

Thoughts cannot die, they're germs of mind,
And will, when sown, a certain lodgement find
Where they will work the mission out
Which Nature fitted them to bring about.
One thing we know, when set afloat,
They will flow on forever more;
Like paddle-stroke beside a boat
Their wavelets reach to ev'ry shore.

Each drop of water in the sea
Joins in the impulse when a swell there be;
For each drop moved to form that crest,
Acts with a motive force on all the rest.
Such in the mental ocean are
Thought-waves, flashing with phosphor light
As they roll on, moved by life's care
With pow'r to either bless or blight.

Be careful then your thoughts arise
From motives pure as cloudless ether skies.
That they may like a genial friend,
Where'er they go to all rich comfort lend.
For mental tides and waves are hurled
Outward, to ebb and flow, and roll,
And beat the shores of the Soul-world
Until they move each human soul.

The Gifts of Healing and Psychometry.

Healing power has been associated with my mediumship from the first, one of the earliest instances of cure being that of Mrs. Eagar of a "Goitre," from which she had suffered for years. It had grown to unsightly proportions, and was constantly painful. My guides said they thought they could cure it, and after magnetizing it twice a week for several weeks, and at intervals afterwards, it was so much reduced that she was able to take in the neck-bands of her dresses nearly three inches; it continued to decrease until her neck became of normal proportions. Since residing in Glasgow, I have been able to give more attention to this gift, and I am frequently called upon to sit with people requiring diagnosis of disease and advice. "Lightheart" is invariably successful in discovering the difficulty, tracing it to its cause, often dating back many years, and generally benefits the sitter by his healing powers.

I have been very much struck and interested by "Lightheart's" power to read the past, when giving psychometric readings. Speaking to a lady recently, after telling her many things, he said, "Six years ago you passed through a bitter trial, experienced much trouble and pain, and have never been the same since; again, three years after you had similar trouble, but not so heavy." She stated afterwards that just six years before, she had gone through a painful trial, the first trouble of her life, and it nearly killed her. She admitted she had never been the same since; and three years since she had been in deep waters again. Turning to the next lady, "Lightheart" traced her life from girlhood, and spoke so correctly of her past experiences, that she and the first lady both shed tears. A few weeks since, "Lightheart" had a gentleman come to him to be psychometrically read, and to him, too, he told the story of his life, which had been an eventful one. To me, it is a constant cause of wonder how it is done: I tremble sometimes at the thought of it. A gentleman asked to go and see a little girl who appeared to be idiotic from birth; she was almost speechless, and yet could hear slightly. "Lightheart" controlled, and after examining her stated that her condition was due to pre-natal conditions, a severe nervous shock experienced by the mother having disorganized and partially paralyzed some of the nerves in the brain. The mother distinctly remembered the occurrence referred to by "Lightheart," but had never thought of connecting the two as cause and effect.

Very much has been said about "conditions," and yet we disregard the teachings of experience. One of the worst things that can happen in a séance is to disturb conditions, when once harmony has been established. Persons should never pass behind a medium when under control, and on no account should even friends sit behind a medium. Mixed mental states and influences, or a demanding frame of mind, will often occasion remarkable complications. "Lightheart" in trying to give psychometric delineations, becomes sometimes subject to confused impressions owing to cross magnetisms. One day he read quite another person than the one to whom he was speaking, viz., the sister of the sitter, owing to changes and mixed influences; both were complete strangers. Another time he completely failed to tell a gentleman anything; said he, "you are a stranger to me; I cannot enter your sphere at all;" because, as it afterwards transpired, the sitter had previously made up his mind that he would not be able to tell him anything except under certain conditions. Failures are often as educational as successes. I have sometimes had impressions not to go to certain places, and as the results have proved, that when such impressions are disregarded, failure invariably follows. I have determined to be guided by my impressions in future.

When lecturing recently in North Shields, I intended returning home on Tuesday at mid-day; but about noon on Monday I experienced an irresistible impression to go home by the night train, after the lecture, as Mrs. Wallis was ill. I had nothing to guide me to that conclusion, as she had spoken of being well in the last letter I had received from her. On my arrival home, I found her ill and unable to rise, thoroughly prostrated by a severe cold which she had contracted on the Sunday. Her letter, telling me of her illness, was delivered in Shields on the same morning that I arrived home.—*E. W. Wallis in Medium and Daybreak.*

The Cholera.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of July 4th, under "General Items," you say a curious feature of the outbreak of cholera in 1849 was, that no workmen engaged in copper mines or in manufacturing or handling copper or copper ores were afflicted with cholera. Not wishing to criticise any one, but merely to state facts, I would say that in 1849, I was at the copper mines. The location was one mass of rocks, all more or less imbued with copper. Shafts were sunk, and ore was brought up and smelted through seven furnaces. The cholera broke out and raged fearfully; was very fatal and did not subside until cool weather. I think one-half on the location died from cholera. My experience for the same year will not sustain the truth of this item. WM. C. CLAYTON.

Detroit, Mich.

Mrs. C. A. Bateson writes: I have no words but those of praise and commendation for the course of the JOURNAL. The result of your labors is certainly apparent in the rapid advancement of the belief in Spiritualism in all localities. In a few years more, at the rate we are going, it will be difficult to find a person but what always believed in Spiritualism. In proof of immortality, supplies, as it were, "a long felt want." It is, indeed, the basis of a contented life here, and thousands are finding it so. Thanks to the JOURNAL and the kindly "interference" of spirits.

The palace which the city of Marseilles presented to Napoleon III. is now used as a cholera hospital.

For the Religio-Philosophical Journal.

Striking Hands.

BY DR. C. D. GRIMES.

How many have directed their thoughts to the bottom of the following significant phenomenon in nature. When friend and kindred meet, they seem to involuntarily grasp hands with each other, and we understand that the apparent energy of the embrace is the measure of the warmth of the heart and the strength of that bond that binds them as one. All sentient beings manifest attachment and pleasure upon recognition, indicating a bond of union that is universal.

When we meet a warm friend, and sit down together, and are lost in earnest conversation, spirit answering spirit, we strike hands. When we sit for an hour, spellbound, *en rapport* with a speaker, and he carries us along unconscious of time in the mighty tide of his thought, spirit answering spirit, we strike hands. Should this same speaker throw off Paul's natural body, and be reclothed with his spiritual body, and find himself in the first sphere (or condition after this) after a new birth, unchanged with the exception of being cut loose from material clogs, he will be able in spirit to come into the same relations with those he left behind, when out of the earthly tabernacle, as he did when in. Then finding the same inclinations existing on both sides of the Mystic River, they strike hands as usual.

Beautiful and comprehensive are the words of our gifted Bro. Selden J. Finney: "Man is an instrument of myriad strings, facing every point of an infinite radius, and capable of receiving and repeating all the harmonies of the universe." We strike hands with all phases and conditions of life.

These thoughts were awakened by reading the lecture of Mrs. Dyar in the RELIGIO-PHILOSOPHICAL JOURNAL of June 27th, under the control of a spirit from the higher spheres of organized labor. There is such a harmony of the truths voiced in this lecture and those given previous, and some others coming from exalted angels through one of earth's mediums, that I cannot refrain from calling upon all to read and re-read these lectures, and then note carefully their harmony with Mrs. Dyar's lecture. I have reference to that part of hers in relation to the great law of nature—one law of communion running through all spheres, and in order to approach spirits in this sphere, those above are under the necessity of working down through the intervening conditions of matter, as we in spirit must expand and work up through the same conditions before the vibrations of our thoughts are recognized by them. The spirit through Mrs. Dyar said: "My children, you have but to sit face to face with us—you have but to touch our hands as we come to you."—(*i. e.*) in spirit. This law of communion, then, runs from sphere to sphere, until we reach the Father—the infinite Spirit that speaketh to the inner sense of all.

I extract the following, given through the mediumship of J. W. Newbrough, in New York City, formerly of Lansing, Mich.:

"It is not the plan of my heavens, saith Jehovih, for the spirits of the dead to remain on earth forever, engaged in mortal servitude and practices. The way of my kingdom is upward: rather shall man on the earth rise upward, than that the angels of heaven go downward. One asked, how long a spirit lingered about? [*i. e.*, in the outer world—earth sphere.] Zarathrusta answered—some for three days, some for a year, some for a hundred years, and some for a thousand years—until they have wisdom and strength to get away. But after three days, thou shalt no longer desire the spirit of the dead to remain with you; rather shall ye say to Ormuzd, deal with him and with us in thine Own way, O Father. Better is it for the spirit that ye call them not back from the higher heavens down to earth; better is it that ye remember them high up in Paradise, for your thought will help them to rise, and you to rise after you are dead.

"For the affairs of earth consult the drujas (low, dark and dangerous spirits); for the affairs of everlasting resurrection, consult thy Creator, and His Holy Spirit will answer thee in His name; and to whichever thou hast made thyself companion, there will be thy abiding place after death. Seek to know thyself; thou art not thy brother's keeper. Search thine own soul an hundred times every day, to know that thou dost practice the all highest according to their own light. Each self must learn to build up itself in love and wisdom; and in regard to the heaven whence thou wouldst ascend after death, magnify it with all thy ingenuity, unto the All Highest Perfection. People it with thy highest ideals for thy companions. Then see that thou makest thyself a fit companion for them also. If man or angel say, visit the sick and administer to the distressed, follow his advice, for it is of the Father. Whoso consulteth the spirits as to earthly things; for profit, or great undertakings, or marriage, or war, or riches, is already in the hands of drujas; believe them not save they teach you to sacrifice self for the good of others. Whoso hath witnessed and knoweth of a truth that he hath seen the spirits, that knowledge is impregnable, but whoso hath found the All Person, his knowledge is higher than all, and none below him can judge him.

"One asked who is Jehovih? (Ans.) The, Great Spirit. He who is over all and within all. The Potent and Unseen. He it is whose Presence quickeneth into life all that live. Thou art as the end of a ray of light from My Person, and thou art focalized in thy corporeal body. The ray of light that goeth out of Me, taketh root in mortality, and thou art the product—the tree. Out of Myself groweth thy Spirit. I am The All External. From Me all smaller lights focalized. A man holdeth up a condensing lens to the sun and he lighteth a fire thereby, yet the lens contained not the heat.

"A pure man is as a glass; he can see out of himself, and so perceive My Angels and Me. Because thou seest not, nor hearest angels, only proveth thy darkness, but proveth not the absence of angels. To the dark, come the dark; with the dark abide the dark, both angels and men. Be reasonable, Oh! man, and weigh these things according to their own light and judgment; for there is not in all the heavens, one wide departure from what thou hast in some form a counterpart-resemblance on earth."

Action and re-action extend throughout the vast range of Being. We strike hands with all things. Through the mediumship of Mrs. Dyar we learn how exalted spirits work their way to us through the different conditions of matter, and through that of Dr. Newbrough how through trial, culture, humane acts and spiritual unfoldment, we cause our wants to be made known, and through spiritual *rapport*, "touching hands" our prayers are answered from all spheres above.

The above quotations are from Oahspe (pronounced O-ah-spe), three words in one, meaning the highest knowledge of earth, sky and spirit, and is the new Bible given through Dr. Newbrough, whose organism was controlled to work a type writer that printed the same.

Sturgis, Mich.

The Three Giants.

There are three giants that we are waiting for today—the giants of intellect, of morals, and of money; but the giants we want are not those who tower aloft for themselves alone, but those who—like St. Christopher, who was represented in Christian art as of gigantic stature because he had borne upon his shoulders the child Jesus—are made great by the burdens they bear. How we are carried to and fro by the giants! If we crave great thoughts we open a volume where the giants have recorded their mighty memories that lift and bear us like leaves upon a rushing stream. We have music within us, but who can awake it save Beethoven or some other giant whose soul was touched with immortal harmonies? These men are made great by the burdens of the millions of hearts they bear. The men of immense fortunes can be great only in the same way. The millionaire is a pigmy until he has deposited his gold in the temple of the spirit. Are there not millions of oppressed hearts and lives for the rich to lift up and bear? Many, perhaps, are indolent and idle. But how many young children there are to whom a pittance from the rich man's hoard would open the everlasting doors of hope. The indolent vagabond is to some a scorn and jest, but who will not lament that there is no way to rescue the good and the innocent. We turn our eyes again to the giants of intellect, of morals, and of wealth, but they will be invisible to us until they take upon their shoulders the burden of humanity.—*Prof. Swing.*

Jules Vincent writes: I am glad you keep up your warfare against dishonest mediums. The JOURNAL is the only Spiritualist paper I know of, that I feel perfectly easy when presenting to a friend; easy, because I know that I shall not have to offer apologies for any thing in its columns.

Tucson, A. T., the inhabitants claim, is the oldest city in America. It was originally an Indian village.

Witches and Witchcraft.

Curious Practices now Prevalent in Pennsylvania.

The bringing of a law suit in a Justice's court in one of the back regions of Columbia Co., Penn., by a young man against his mother to recover damages for the loss of a dog which he claims she bewitched so that it ran in a circle until it died of exhaustion, has brought into notice the fact that there is an almost general belief in witchcraft, charms, and magic spells among the farming population in those isolated localities, and that there are many old women who are regularly consulted by young and old, and in whose arts and supernatural powers they put the greatest faith. At the trial of the lawsuit mentioned several of these "witch women" testified in the case, and the curious and absurd beliefs they profess were given in great detail. The principal one, and the one most sought for advice and counsel by the community for miles around, is Barbara Fisher, who lives in the Dunkard settlement, five miles from Reinholdsville, in a small cabin in the mountains. She is eighty years old, bent and gray, but is still active and well preserved physically. She is a shrewd, cunning old woman and lives alone. She is so independent that she will take the case of no one who is a stranger to her or who she thinks lives in any large town, unless the applicant simply wants her to treat him for a common ailment requiring no "wonder working." A sufferer from hurts, fits, burns, bruises, felons, and similar ailments she will treat at once, and men, women, and children come from near and far to seek her aid. Husbands take their wives and fathers take their children to have her operate on them for every ill. If a child is deformed, demented, blind, tongue-tied, or unnaturally afflicted in any way, it is taken at once to Dame Fisher. If a farmer has his horse stolen the first thing he does is to consult this old woman and implore her to aid in recovering the lost animal and detecting the thief. If there is a fire in the neighborhood the old woman is sought for information as to its cause, and, if it is believed to be incendiary, for a revelation as to who set the fire. If there is trouble with cattle, if a cow is breachy, if crops look bad, Dame Fisher's aid is the first thing sought. She stands ready at any time to extend her aid, and if she fails in what she undertakes it is attributed unanimously to lack of faith in her on the part of the person she is working with. In her healing operations she uses no medicines, but depends upon her "charms." Her "powwows" consist of breathing on the afflicted part, waving the hand over it, accompanied by a few muttered words the purport of which no one understands. The conditions for operating are implicit faith in the mode of treatment, entire confidence in and reverence for the operator, and a strict following of her directions to the letter. She will then promise radical cure, and after over half a century of "wonder working" in that community she enjoys an almost universal reputation for infallibility. She is only one of many "witch women" who are consulted by their credulous neighbors.

By far the most interesting feature of this backwoods healing art is that part which pretends to work magic spells, charms, curses, bad luck or good luck, or objects of hate or love. The most of these women live alone. Each has a "mystery book," is an ancient volume, printed in the German language, which is consulted when charms are to be worked. Old Mother Reske, who lives near Reinholdsville, had the entire farming neighborhood working every night for weeks in search of gold, and when they failed to find it she gave as a reason that some of them had a cow with blood in its horn, and until that could be found and killed, and the blood drawn from the horn and spilled on the ground in the moon's first quarter, it would be useless to look further for the treasure. The farmers spent much time trying to find such a cow among their stock, and in case a cow is killed in that vicinity to this day the horns are sawed off in hope the blood may be found and used as directed by Mother Reske, in order that the gold may be found.

In answer to questions asked of the witness at the trial of the case of the old woman and her son mentioned above, the following were given as some of the methods used by the witch women in working their charms. In case a horse is stolen, the thief may be caught and the horse recovered if there can be three hairs from the missing animal's tail found in the empty stall. These three hairs must be cut into equal lengths, knotted in the middle, and then lighted at both ends. This must be done at sunset, while the hairs are held on a shovel, near the stable. Whichever way the two ends of the hairs point or turn as they burn will indicate the direction taken by the thief. The stub ends are to be buried in the barnyard where the sun shines. This acts so upon the thief that he cannot go beyond a certain limit, and gradually and involuntarily turns the horse back to the spot from which it was stolen, and it is only necessary for the owner of the horse to be on the watch to capture him.

To make a person's well run dry ashes of witch hazel are forced into the mouth of a toad, which is then dropped in the well. Cows may be made to give bloody milk by obliging them to trample toads under their feet. Dry cows may be made productive, strokes of lightning warded off, crops increased, enemies bewitched, plagues brought into communities, and evils and blessings laid upon persons at will by these wonder workers by the use of similar charms; and they undertake all such jobs as they may be requested. They will guarantee to stunt the growth of a baby, destroy a rival's beauty, separate man and wife, settle lover's quarrels, lay at rest a lover's doubts as to the faithfulness of his sweetheart, procure desired marriages, or any other thing equally absurd on receipt of a fee for the purpose. If some designing person wishes to separate a man and wife the witch will instruct him or her to get a hair from the head of a woman whose hair is opposite in color to that of the wife of the man in whose family the separation is desired. The hair must under no circumstances be red, however. Then the fact must be ascertained as to which was born the nearest to running water, the husband or the wife. That person must be the one operated on. Something that the husband and wife have worn some time during their lives must be procured and burned, and the hair held in the smoke that rises, and then buried at the side of the house where the doomed couple live, so that the water from the eaves may drop on the spot. The name of the person who is being operated upon is then written on a piece of paper and buried where the shadow of something cast by the light of the moon will fall upon it. If the man and wife do not immediately quarrel and separate there is lack of faith in the operator, and he or she must pray while standing in an east wind three successive days for faith in the power of the witch woman.

In the potency of the witch hazel the wonder workers chiefly rely, and they use no powders or decoctions. It is burned to ashes and the leaves and blossoms used. Young women carry its leaves in their bosom as a love charm, and sleep with them under their pillows to make them dream of their lovers, but of the persons who testified in the recent lawsuit only one said that he had never yet had a friend or relative bewitched. All the rest had suffered in some way from spells or been benefited by charms. The witness who testified in behalf of the person who claimed that his dog had been bewitched declared that since he had sided with him his well had gone dry, his cows gave bloody milk, and his three weeks' old baby had refused to be suckled, and had grown so puny that he expected it to die at any time. The Justice of the Peace endeavored to ridicule the idea of witchcraft to the persons present, but they insisted in their belief, and he gave the owner of the dog a judgment for $3 for the loss of his dog, the old woman admitting that she had dosed it to death.—*New York Times.*

A Delightful Time.

To the Editor of the Religio-Philosophical Journal:

We had a most delightful time at our annual meeting and picnic at Compounce Lake last Wednesday. J. Clegg Wright gave us a most powerful address, taking for a subject, "The Evolution of the Spiritual Life of Man." He was feeling in his best mood and did the subject full justice, considering the limited time he had at his command.

Mr. Merrill, formerly of New Britain, but now of Hartford, Ct., was controlled to describe spirits, and gave the names of forty-eight persons who had passed to spirit-life, together with their age, place of residence while here, and the cause of their decease, forty-six of which were publicly recognized and pronounced correct. Mr. Merrill is developing in a most satisfactory manner, and gives promise of being a good test medium. JOHN WINSLOW.

Bristol, Conn., June 28, 1885.

The New England Conservatory of Music, Boston, is the oldest in America. It attracted to its halls last year 1,970 students from fifty-five states, territories, provinces and foreign countries.

Letter from Dr. Babbitt.

Oahspe and the Faithists—The Medium and Daybreak—Dr. Tanner—Mr. Bowman—Is Nature Despotic?

To the Editor of the Religio-Philosophical Journal:

My moderate and on the whole gentle expressions concerning Oahspe and the Faithists have awakened something of a fierce excitement. I find that every advocate of Oahspe excepting Mr. W. C. Bowman, with whom I have come in contact, has become very much excited at the least criticism of what they are fond of calling the new Bible. Mr. Bowman has been the most rational and effective advocate of it that I have met anywhere. I account for this from the fact that the words of Oahspe are so often given as coming directly from "Jehovih" himself and the admirers seem to work themselves up to an actual belief that the infinite controlling power of the universe is really the author of these words, so that if any one dares to criticise them they deem it a terrible sacrilege. A good example of this is an article in the London *Medium and Daybreak* inspired by my quiet remarks in the RELIGIO-PHILOSOPHICAL JOURNAL. That paper lashes itself into a perfect fury on the subject, does not meet my real points at all but expresses a mortal hatred to my humble self, speaks of my "spleen," my "Phillippic," my "impudence," my "flagrant misrepresentations," sneers at me and ends off by crying "shame!" etc. The spirit is, that other people should be crushed to the earth rather than have their idol touched.

It strikes me that Dr. Tanner has caught a little of this over excitable spirit in speaking of Mr. W. C. Bowman, and has not yet been softened down by the new Bible. He accuses him of "fraud," "falsehood and slander," of being a "vampire," a "Pharisee of Pharisees," a "wolf in sheep's clothing," an "impostor," and other things which would astonish people in Cincinnati and other places where he is best known. I do not know whether he has done wrong in connection with the "Faithists;" he will be able to defend himself or if convinced of having done wrong I think will be disposed to confess it, but I know that in Cincinnati his whole soul was devoted to advocating the great points of Oahspe and its community system, preaching it before the Spiritual Society there for which he was the lecturer, with unbounded enthusiasm utterly regardless of the fact that he was driving his audience away by so doing, the subject being unpopular. In fact his whole conduct seemed to be devoid of any selfish feeling, he being ready to sacrifice himself for the great cause. His conception of money matters was gained to a great extent from Oahspe which in connection with a true community system condemns all use of money as the root of untold evils. From this cause Mr. Bowman may have considered it right to spend freely the money that belonged to the whole community. His daughters, one of whom Dr. Tanner criticises, were considered very pleasant and amiable young ladies in Cincinnati, it being thought unfortunate, however, that their Southern education had made them unaccustomed to general labor.

Now I must say as I have said before, that Oahspe has some masterly points in it, and may be very profitable to read and study, if considered like any other book, a work that has come through a human brain, with human imperfections in it. I shall watch with interest, too, the progress of the Faithists in their community system, believing them to be, as far as I know, an intelligent class of people, with a move in the right direction, but I believe that a still higher conception based on the infinitely expansive nature of man and his boundless love of liberty, has yet to be worked out before an absolute success will be achieved. In considering this subject the *Medium and Daybreak* says: "The universe is governed on principles of absolute despotism. There is no freedom anywhere." Has not the saddy of Oahspe led him to any higher conception than that? The fact is the liberties, the diversities, the individualities of nature are absolutely infinite, but this liberty, of course, is harmonized by law. "Diversity in unity," "unity in diversity"—this is the eternal system. How often I impressed this truth upon Mr. Bowman. He declared that the Faithists had a system of perfect liberty. On testing them he thinks they have not. E. D. BABBITT.

20 University Place, New York.

Notes from Onset.

To the Editor of the Religio-Philosophical Journal:

The Nation's ever memorable 4th of July was observed at the Grove with becoming exercises. The day was every thing that could be desired—clear sky, genial air, and cool, refreshing breeze from the waters of old ocean, giving the vast multitude assembled an invigorating inspiration not easily to be forgotten. The largest train that ever brought people to Onset, came in about 11 o'clock A. M. from Boston and way stations, leaving at Onset more than one thousand people.

From some misunderstanding on the part of the Lecture Committee, the services of our old friend of Detroit, Michigan, G. B. Stebbins, were not consummated, and we were disappointed in not having a chance to listen to his words of counsel and advice. However, Mrs. Wood, a lady who is becoming familiarly known to the people at Onset as Mrs. M. S. Townsend Wood, was engaged, and her oration was delivered to the people present before the multitude on the somewhat delayed Boston train arrived, consequently the writer did not hear her remarks and cannot speak of them from knowledge, but trusts that, as usual, they were befitting the occasion.

At 12 M. there was a band concert, given at the grand stand by the Middleboro Cornet Band, to an audience of more than 3,000 people.

The Werner's Musical Comedy Company gave an entertainment at the Temple, afternoon and evening, to good audiences. Yachting, boat racing and fishing were among the sports in the bay. The day's sports concluded with a fine display of fireworks at 9 o'clock P. M., over the water in front of the Grove.

Mediums of almost every phase of phenomena, have arrived at Onset, and are prepared to furnish their sitters with all the needed evidences of fact or fiction, as judged by the credulous or incredulous persons present.

The regular camp meeting of the season of 1885, will commence with Dr. F. L. N. Willis, of Boston, as speaker, Sunday, July 12th. Mrs. J. T. Lillie and Giles B. Stebbins will be the speakers on Sunday, July 19th.

Sunday, the 5th, services were held at the grand stand at 10 A. M., consisting of short speeches, recitations and singing by volunteers already at the Grove. At 3:30 P. M. there was a Fact Meeting, an audience of about 500 people entertained by a class of the firm believers in cloth-manufacturing spirits. Mr. Whitlock said in his remarks that this meeting was held ostensibly to advertise mediums, as it was through them that good was done for the people.

W. W. CURRIER.

Onset, Mass., July 5, 1885.

The Ghostly Mystery at Mt. Kisco.

The little town of Mt. Kisco, about an hour and twenty minutes' ride from New York on the Harlem Road, is just now steeped in mystery. The mystery emanates from the Hubbell mansion, a quiet old house which stands back from the Albany turnpike in the cool shade of its many trees. Certain manifestations of the order generally contemporary with table-tipping and the exaction of a moderate admission fee have taken place there recently, and the one thousand people who constitute the population of the town are sitting up o' nights to talk about it. Friends have investigated the spiritualistic "thump! thump!" and neighbors have listened to the sweep of ghostly garments, but no explanation other than the supernatural one has yet been forthcoming. Yesterday morning Miss Lizzie Hubbell, the only member of the family living in the house, locked up her rooms and fled before the army of would-be investigators.

When a *Tribune* reporter went up to interview the ghost recently he was thus compelled to talk through the keyhole, but even when laboring under these disadvantages the ghost made a good showing. From the practically unanimous testimony of the neighbors the following story was gleaned. The place was occupied for many years by George Hubbell, whose wife, Mary, survived him, dying a short time ago at the age eighty-four. Since her death her granddaughter, Miss Lizzie Hubbell, has retained two or three rooms, but the rest of the house has been occupied by the family of the Rev. Dr. A. D. Madeira, of the Mount Kisco Presbyterian Church. One of old Mrs. Hubbell's peculiarities was to be always sweeping, and these sweeping sounds, say the entirely veracious and respectable neighbors, are interspersed with the thumping sounds in the rooms formerly occupied by her. As the reporter stood outside of the locked door the muffled thumps were heard at intervals within the empty room. The sounds are heard at all times during the afternoon and evening, it is said, but never in the morning. Any particular number asked for has never failed to be given, and questions regarding the Hubbell family are promptly answered, while the silence of fate is maintained on all other matters. These things are vouched for by Dr. Madeira, who has necessarily had them thrust upon his attention from his occupancy of the house, by Dr. Teller, Walter F. Guinand, Mr. Drumgole, editor of a local paper, and others, who without putting any faith in the popular idea of Spiritualism are puzzled to account for them. Gilbert Hubbell, who lives in a half-deserted house a little further up the road, believes that the sounds are caused by his mother, and that she and a thousand other spirits are having a convention in the cellar. The credulous neighbors are going to hire a medium to investigate it scientifically.—*New York Tribune.*

Notes and Extracts on Miscellaneous Subjects.

Beans are the "staff of life" in Mexico.

It is said that 35,000 physicians are needed in European Russia alone.

It is said there are only about a dozen wooden houses in London.

Alexander Pope was humpbacked and had a cripple's legs; so did Cowper.

Thirty-six persons are reported to have starved to death in London last year.

The Chicago Library is eleven years old, and contains nearly 112,000 volumes.

Geologists say that the coal beds of the earth will be exhausted in 10,875 years.

Women are paid 40 cents a day and their board as farm laborers in South Carolina.

The total number of passengers landed at Castle Garden last week was 11,711.

Oil thrown into ponds and standing water will prevent mosquitoes from hatching.

The baby blanket of Samuel Adams, the Nestor of the revolution is on exhibition in a Boston store window.

There are at present in the United States 116 medical schools, and there is one physician to every 585 inhabitants.

The only olive grove in this country where oil is manufactured is at Canon's Point, St. Simon's Island, South Carolina.

A colored man is steward of the White House at a salary of $1,800 per annum, and the cook is paid a similar amount.

Plutarch says that Alexander's left leg was badly out of plumb, Hannibal had notoriously big heels and was knock-kneed.

The number of cats in Washington is said to be smaller in proportion to the population than in any other American city.

Two daughters of John Bell, once a candidate for the Presidency, are keeping a young ladies' seminary at Chestnut Hill, Boston.

English naval chaplains are exercised at the small number of men-of-war's men and marines who receive the holy communion on board ships of war.

An Oregon man has hollowed out the stump of a huge tree in the fashion of a room, cut a door and window in it, and has there taken up his abode.

The authorities of Charleston, S. C., are trying to drive away the clouds of swallows from the battery with a steam fire engine and a one-inch nozzle.

A Vermont woman comes boldly out and applies for a divorce on the ground that she wants a richer husband, in order that she may spend the summers at Long Branch.

The crows are reported as doing an unusual amount of damage this year in New Hampshire, and yet this is one of the regions where bounties are paid for crows' heads.

Doctors say that people who left off drinking beer and took to tea, have, in many instances, abused the latter, and are troubled with what is known as "tea dyspepsia."

Forty Moors sent out by their government to study the manufacture of breech-loading guns, are coming to the United States, and will enter the employ of various arms-manufacturing concerns.

Mr. Young, the coiffure of the Princess of Wales, begins dressing hair at 7 o'clock in the morning of a drawing-room day. So great is the anxiety to receive his services that he is engaged weeks beforehand.

The well at White Plains, Nev., is down over 2,300 feet and can go no further until the water, which is 17 per cent. salt and so heavy that the rope and tools float on it and the drill does not penetrate the rock, is shut out.

The pyramid of Cholula, not far from the City of Mexico, is the most massive monument ever raised in America. Its base covers forty-five acres, it is 150 feet high, in terraces composed of stone, brick and natural soil.

The treeless condition of parts of the South American pampas is attributed to the work of an omnipresent ant, which feeds upon leaves and quickly destroys tree seedlings and other tender plants as soon as the leaves appear above ground.

In 1862, during the war of the rebellion, Mr. Charles H. Hooper, of Castine, Me., sent a letter home which his wife never received until last Friday. Twenty-three years were occupied by the missive in coming from Washington to Castine.

One of the two free circulating libraries in Philadelphia, that of the Friends in Germantown, permits no work of fiction upon its shelves, yet it loans nearly 15,000 volumes a year and about 25,000 people come annually to read in its rooms.

An author whose book has just been published in England states that the subject of kissing is mentioned no fewer than fifty times in the Bible, and sets himself to prove that kissing, to be scriptural, must be between members of the same sex.

The microscope reveals that there are more than 4,000 muscles in a caterpillar, and that the eye of the drone contains 1,000 mirrors. There are spiders as small as a grain of sand, and they spin a thread so fine that it would require 400 of them to equal the size of a single hair.

Remains of gigantic birds lately discovered in the Thames Valley show, according to Mr. G. E. T. Newton, of the London Zoological Society, that England was once inhabited by birds as large as the famous Moa, of New Zealand, or much larger than the ostriches now existing.

During the last forty-five years Massachusetts has held the English mission nearly half the time. She has held this office under ten of the thirteen Presidents of that time. The line of eminent men she has furnished in this capacity is truly remarkable. In the list are included the three Adamses, Everett, Bancroft, Motley and Lowell.

There are twenty large glucose establishments located in seven different states, with an invested capital of, over $10,000,000 and a capacity to consume 61,000 bushels of corn a day, giving employment to 4,575 workmen, paying annually $2,058,750 in wages, consuming $18,703,000 worth of materials, and yielding a product worth $18,270,900.

That so apparently slight a change in fashions as the abolishment of feathers as an ornamentation for hats and bonnets may lead to distress and suffering among the poor is illustrated by the fact that within the past few weeks over four thousand women, hitherto employed in the feather business in New York, have been thrown out of employment.

A local naturalist in Brookfield, Conn., has discovered that the stone which village boys have been playing with for some time, and which they called "The Bird's Wash Stone, is an Indian stone mill and a relic of the stone age. It is two feet long and one foot and a half wide and deep. It has been for many years in the Episcopal Church wall as part of its foundation.

A white man named Hemming, who lives in Dale County, Arkansas, is turning black. About six months ago he noticed that the skin on his chest showed signs of discoloration in spots. At first the patches were of a pale, brownish yellow color, but they gradually grew darker and the hue seemed to spread. Then his arms and back gradually began to be similarly affected, and subsequently his legs became discolored. Recently small spots have made their appearance on his cheeks, forehead and neck. This gradual discoloration, it is believed, will continue until the man's skin becomes wholly black, or, rather, very dark brown. The physicians who have examined the case pronounce the affection to be one of which there is no record in medical treatises. A singular feature about the malady is that Hemming's general health is in no way impaired.

Levitation.

British and other foreign residents in India have often been astonished at witnessing the suspension in the air of the bodies of the jugglers of that country, without visible means of support. One of these itinerant exhibitors, in the full glare of a tropical sun, will commence his performance seated upon the ground in front of a hotel or private residence, by covering himself with a cloth or basket, and after remaining thus concealed for a few minutes he will throw off the covering and be seen seated, cross-legged, in the air, without the least visible means of support, and any person present is permitted to try any experiment to test the question of deception, such as thrusting a cane or the arm underneath, and by a sweeping movement prove that no possible obstruction exists to its passage in any direction.

At first a few scientific men and others who affected to be always ready to do battle for science, denied the authenticity of the accounts of these facts. They said they were violations of the law of gravitation, and therefore impossible, but no scientific or other well-informed man denies them now, because it is well known that the first accounts like all succeeding ones were substantially correct, and the testimony is overwhelming and unimpeachable. The juggler does sit in the air without material support. So science in the persons of its living representatives is ominously silent, as it always is when it possesses no clew by which it can unravel a mystery.

There is no mystery in these performances to a Spiritualist, for he knows that spirits can do such things, and mortals cannot, so he rationally concludes that it is the work of spirits, and as India for ages has teemed with mediums of great power, and as these become in spirit life, upon their low planes, the best mediums on their side for the exercise of power through earthly mediums, there is no difficulty in accounting for such proficiency in producing levitations, and various other spirit manifestations. Both spirits and mortals there, have been for thousands of years in advance of the rest of the world in their knowledge of the occult means of producing spiritual phenomena, and this very feat of resting without support in the air was practiced in India in ancient times, for Philostratus who lived in the second century, states in his "Life of Apollonius of Tyana, that the latter saw the Brahmins of India suspended in the air at the height of two cubits, and walk there without visible support.

In our own country and in England, some remarkable instances of levitation by spirit power have occurred, and more especially with Mr. D. D. Home. The following brief account of one of these, I take from the "Discussion on Spiritualism" between Mr. S. B. Brittan and Dr. R. W. Richmond, p. 248. Mr. Brittan says:

"On the 8th of August, 1832, several gentlemen were assembled at the residence of Ward Cheney, Esq., Manchester, Conn., where in the course of the evening very remarkable demonstrations occurred. One of the editors of the *Hartford Times* was present, and from his account of the exhibition as published in that paper, I cut the following paragraph.

"Suddenly and without any expectation on the part of the company, the medium Mr. Home was taken up in the air. I had hold of his hand at the time, and I felt of his feet; they were lifted a foot from the floor. He palpitated from head to foot with the contending emotions of joy and fear, which choked his utterance. Again and again he was taken from the floor, and the third time he was carried to the ceiling of the apartment, with which his hands and head came in gentle contact. I felt the distance from the soles of his boots to the floor, and it was nearly three feet. Others touched his feet to satisfy themselves."

At one of the meetings of the Committee of the *London Dialectical Society*—appointed to investigate Spiritualism—a paper was read by Mr. Jencken, a London barrister, and published in the report of the Committee, from which I extract the following:

"These levitations you will find recorded as having occurred as far back as the year 1347, and another instance took place in the year 1697. Goethe refers to this wonderful phenomenon in his life of Philippinari. The levitations of Mr. Home are so well known that I need not more than allude to them. Upwards of one hundred levitations have taken place during his lifetime, of which the most remarkable are the carrying his body out of one window of the third floor at Ashley House into an adjoining window, and the lifting his body, raised three or four feet off the ground, at Adare Manor, for twenty or thirty yards. As regards the lifting of heavy bodies, I can myself testify I have seen the semi-grand at my house raised horizontally eighteen inches off the ground, and kept suspended in space two or three minutes. I have also witnessed a square table lifted one foot off the ground, no one touching it, or being near it, a friend present seated on the carpet and watching the phenomenon all the time. I have seen a table lifted clear overhead six feet off the ground, but what is more remarkable, I have seen an accordion suspended in space for ten or twenty minutes, and played by an invisible agency."
—*Dr. Crowell in Primitive Christianity and Modern Spiritualism.*

Loss of Flesh and Strength,

with poor appetite, and perhaps slight cough in morning, or on first lying down at night, should be looked to in time. Persons afflicted with consumption are proverbially unconscious of their real state. Most cases commence with disordered liver, leading to bad digestion and imperfect assimilation of food—hence the emaciation, or wasting of the flesh. It is a form of scrofulous disease, and is curable by the use of that greatest of all blood-cleansing, anti-bilious and invigorating compounds, known as Dr. Pierce's "Golden Medical Discovery."

Evolution.

"Evolution," Dr. Thomas argued in a late sermon, "finds man here, gifted with moral attributes; it cannot drop him here. A necessary outcome of the theory is that the present life is a stepping-stone to immortality; that the physical body of man is but the dress that clothes his immortal spirit; that evolution cannot drop man at any point, but must carry him onward and upward in the realms of immortality far outside the range of human conception."

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HAPPY RELIEF

from bilious and sick headaches. I have now used them for two years, with increasing satisfaction." M. V. Watson, 152 State st., Chicago, Ill., says: "One year ago I was induced to try Ayer's Pills as a remedy for Indigestion, Constipation, and Headache, from which I had been a great sufferer. I found the action of these Pills easy, and obtained prompt relief. In continuing their use, a single Pill, taken after dinner, has been all the medicine I have required. Ayer's Pills have benefited me more than all the medicines ever before tried." D. T. Summers, P. M., Wayside, Kans., says: "My wife suffered, for several years, with Costiveness and Sick Headache. She was completely cured by using Ayer's Pills."

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with Dizziness, Indigestion, oppression after eating, and general Nervous Prostration. I now feel like a new man, all owing to a few boxes of Ayer's Pills." John C. Bobenreith, Elgin, Ill., writes: "I was troubled, for some months, with a disordered liver, and began to fear an enlargement. After using only one box of Ayer's Pills I am entirely cured." J. Tabor, M. D., Jefferson, Penn., writes: "I have prescribed

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Continued from First Page.

firmament of the two forces generated at the two extremities of disintegration, and as these forces are the soul and spirit of the zinc and acid solution, so the material organisms on this side constitute the continent, the groundwork of all the operations instituted through spirit manipulation for the furtherance of the process of the reincarnation of the spirit. For the presentment of the phenomenon what is the formula? What are the essential factors to even a partially satisfactory solution of the question?

1. The spirits with their desires to return.

2. The forms on this side with the complementary desire.

3. The mediator or medium for the transmutation, transfiltration and union of the two forces, the *psyche* and *pneuma*, or soul force and spirit force, the one generated through human desire, the other through spirit desire.

4. The circle or circuit forming the connection of these complementary desires in and through the mediator or medium. This circuit prepares the way for vito-chemical affinities to disintegrate and resolve to essential force the various solidities (not of the medium) of those who comprise the negative pole of the battery, who desire, through the medium, the spirit's return. Also the extraction of the subtle and sublimate potencies of spirits' desire to come out into tangibility, to renew their tangible fellowship with their friends on the *mortal* side of life as it is defined.

The medium is related to the vito-chemical cell, as is the platinum plate to the zinc and acid solution. The generation of the two forces, the *psyche* and *pneuma*, corresponds to the generation of the alkaline and acetic electric currents. The materialized form corresponds to the sulphate of zinc, the substance formulated by the union of the two forces through the medium, namely, the platinum plate. This is the simple scientific formula of materialization, the knowledge of which is acquired through actual physical experiment and research, and the law correspondentally applied.

Now, while I contend that the solution of this problem has come through the rational processes of the natural mind, I disavow the possibility of the natural mind to attain to the solution independently of either direct or indirect influx from the higher sphere.

I, therefore, like every medium acknowledge the overshadowing power of God. It may be by direct influx or through various degrees of angelic and spirit descent. This is a point I am not now discussing. But I do aver that while I admit the influx of the spirit, He so conjoins himself to my own consciousness that I cannot distinguish between the higher power and my own conscious mentality and mental effort; and I further aver that the solution of the problem could never have been attained except through so complete-conscious mediatorial power. That is, by the co-operation of the natural reasoning powers of the natural mind with the spiritual effort. Time would not admit of more than the outline of the formula of the vito-chemical process.

I have shown you clearly, it seems to me, that the effort so far at materialization has not attained to the satisfactory results desired by the masses who seek for the perfect attainment of this object. This attainment can only be secured through more perfect conditions and adaptations on the material side, and these conditions and adaptations can only come through a conscious scientific growth on the material side, commensurate with the higher development of the superior realms.

LAW OF MEDIUMSHIP.

The law of mediumship or mediatorial development and adaptation to spheres is this: The degrees of spheres come down to earth in proportion to the exaltation and quality of organic state in the medium, the highest only descending through the organism lifted wholly above the sensual plane of life. The majority of our mediums apply the craft for gain, and the consequence is the spheres are mixed, and the results imperfect in proportion to the adulteration of psycho-pneumic force. I believe you will agree with me when I say that to insure more complete results than have yet been attained, some improvements in method must be suggested and acted upon. The law of such improvements must unfold to your minds through critical observation and analysis of remote as well as proximate factors of phenomena.

For instance, observe the variation in quality of the different mediums for materialization. Note the quality of manifestation at different sittings and observe the influence upon these sittings as affected by the quality of mind in the circle. You will frequently observe that where manifestations are especially favorable, that some particular person in the circle finds himself or herself greatly and unaccountably exhausted. This peculiarity is usually confined to very sensitive females because they are dominant in psychic force, while the male dominates in pneumic force. You will not only find this condition and manifestation to obtain among Spiritualists, but you will often find it obtaining in the ordinary revival services of the orthodox church. It is caused by the inordinate extraction of psychic force of one quality, and the influx of another psychic degree. For the term force I can with equal propriety employ the term soul-entities. Now all minds are related to all other minds proximately or remotely, even though persons may be separated from one another by great distances. Long distances diminish the strength of the influence, yet the relation of mind to mind remains.

You will have noticed that spiritual phenomena move in waves or undulations; that at times there is an increase of desire generally manifest, and a proportionate exaltation of physical presentment throughout the world. These undulations are dependent upon the development of new special mediums who unfold to superior spheres under the influence of select circles. These mediums increase in power so long as they confine themselves to the select few, and sometimes for a longer period, but the power wanes and the forces reach other spheres, unite in new combinations and seek new mediums.

RETURN OF SUBSTANCE.

Through the operation of these laws the power of the medium's elaboration extends beyond the immediate circle, mediately to persons who are not in any way externally connected or associated. Hundreds of people are being gradually exhausted of their vital forces through the concentrated effort to elaborate physical manifestations, persons who, except through psychic control are remote from spiritualistic influences. The efforts to materialize have been thus far abortive attempts to fix a tangible degree of reincarnate procedure; and so far as these efforts fall short of the desired object through ignorance of the perfect law, so far are these efforts productive of waste. But you are told that the substances extracted by these elaborations, are, when resolved, carried back to the medium and to those having yielded them. If the sulphate of zinc formed by the disintegration of the zinc plates and acid solution by the action of the galvanic cell, returns to the zinc and sulphuric acid, to the form of its previous existence when it is resolved, then the substance of materialization returns to the medium and persons yielding the *psyche* and *pneuma*, in the same form that it existed before its extraction. In neither case is there such a return at the dissipation of the materialized molecules or atoms.

In the resolution of the materialized form there is a reabsorption by metamorphosis, transposition and reappropriation. There are two laws operative in the process of materialization, involving the principle of disintegration and affinity of atoms, and segregation and aggregation of molecules. In such changes there is an actual transposition of mind force from organisms of one class to organisms of another, and during the progress of these efforts changes are being wrought in the organism of the mass, resulting in radical social evolution, hastening the organic change essential to the classification of society, and its arrangement into specific genera or groupings, the perfection of social order.

Different minds possess different qualities of thought. These thoughts are constantly subject to, and are undergoing, change. A man to-day who is halting or hesitating between two opinions, to-morrow may be confirmed and settled in a conviction. A man to-day who is almost inclined to be a Spiritualist, to-morrow may be a rank materialist. The cause for these changes resides in the organic law of the transposition and metamorphosis of mental forces uniting with organic bases, and producing deposits of solid matter, though chemically and microscopically similar, yet psychically dissimilar. The material and spiritual realms are discrete as to their respective degrees, but they are continuous as related one to the other. The material continues by transformation into the spiritual, and the spiritual continues by transformation into the material.

Those mind substances that render the spirit less spiritual and more earthy, are carried over, transposed to the mind with or possessing dominantly the material base, and that mind becomes confirmed in its materialism. The mind substances which render the material less material, are extracted and transposed to the mind determining toward the spiritual, and that mind is confirmed in its Spiritualism. These changes are both progressive and retrogressive, and the law herein presented is the law of mental deviation.

In presenting the science of phenomena I have given you the law of the correlation of spirit and matter. I have demonstrated not simply the possibility of a spirit's material metamorphosis, but the fact that such is actually the law of activities governing the progressions and retrogressions of formative existence. If in the partially understood and applied principles of materialization, as elaborated through a dissipative, segregative, uncentralized and disorderly mediumship, there is reached wondrous physical manifestations, what may we not expect to realize through the operation of mind when directed toward, and centered in a universal medium or mediator capable of so supreme a resistance, regulation and transformation of potencies as to comprise the seal of unity of all the spheres? If you will admit the application of the bluntly of action as exemplified in the disintegration (dematerialization) of the zinc and acid solution, and the co-ordinate transformation or materialization of the forces to sulphate of zinc or soluble salt, to the higher domain, through analogy or correspondence you enter into the science of the interchangability of the two spheres.

We have now reached a point in the argument where we may relate law to historical record. You all admit that thus far spirit materialization, if true, has not attained to satisfactory results. It stops short of human expectation and desire. The finale of the effort may be a solution of the problem, spiritually and materially differing from what now, to many, appears to be the end aimed at. Human desire may be so transformed through the progress of the movement, that new hope may be engendered, which will radically transform and modify the results. Examine the single phase of mediumship in which it is claimed that a mind in the physical form while in the conscious state is so controlled by a spirit, that the control uses the conscious faculties of the medium in a manner so wonderful, that though the spirit speaks through the mind and organs of speech, the medium is scarcely conscious of any distinction between himself and the control. This is an actual temporary blending of the spirit with the natural mind. Spiritualists admit this fact though they do not generally, perhaps, admit it as thus specifically stated. If it be possible for a spirit to so unite itself with a personality in the body for one or two hours, under favorable conditions and with the conjoined effort of the personality in the form, it may be accomplished indefinitely. A perfect union of this kind could only be accomplished through a highly developed state both in the spirit and medium. Such a condition would be a re-incarnation.

If a partial uniting of a spirit with the mind of a medium be possible under the application of a partially understood and applied law, then if there be a universal centron of psychic and pneumic power, a central and all-presiding mind, called God, or whatsoever name may be given Him, that centron can and may unite itself with a visible human personality whenever such a medium or mediator is developed for the manifestation of that potential centron. Such mediators have appeared at intervals along through all the ages.

At the culmination of every cycle when the climax of agitation is reached and old systems become obsolete and are overthrown, and time renews itself, and a new dispensation opens with radical changes in the organization of society, a central mind arises which proves to be the pivot of progress and revolution, the all-presiding center and genius of the age. In Jesus of Nazareth we have such an historic personage. Some have tried to disprove his existence, but the fact remains that the chronology of to-day by which civilized nations of the world are governed, and which compels us to fix the date of the present year as 1885, depends upon the birth, life and mental potency of such a man. This change in chronological data being accomplished only three hundred years remote from the reputed birth of Jesus, and only a little more than two hundred years from living witnesses to his life and departure, conclusively demonstrates his existence. If Jesus was a good medium and a good man, as many Spiritualists maintain, then according to his own statements and claims as testified to by many witnesses, he was the incarnation of the Great Over-soul or Father of spirits and men in the flesh.

Show us some man in all the history of three thousand years, including all the ancient mediums with the great men of ancient and modern times within that period, including Copernicus, Galileo, Kepler and Newton, whose centralizations have been sufficiently great to control the destinies of the civilized world, with such a change of chronological reckoning that the dates of all civilized nations point to his birth as the one central figure-head of men. I refer to nations of modern civilization. No man can be named with his degree of centralized and vital power. Why, then, attempt to deny his existence, and the potency of his genius.

Movements of political and religious significance do not originate with mythological characters. Our knowledge of political, social, and religious movements, and revolutions gives the lie to such preposterous claims. Shakerism had its Ann Lee. Mormonism its Joe Smith, Spiritualism in its present form of development had something more than its raps upon which to fix its datum; it had its Fox family with whom those raps originated. Regarding Jesus as the central and special medium (mediator) of his age, we behold the law of complements verified as involving materialization and dematerialization. We find in Jesus, by virtue of inherited potency, the embodiment of the higher spheres, and a progressed amplitude into perfect unity with the supreme immortality. We find him according to his own testimony, as recorded by many witnesses, characteristically distinct from others in orgauic force and life. He had an incorruptible body. According to the record, he came from the tomb, with his restored material form, thereby showing his power over death so far at least as his own life was influenced. He subsequently passed away by the dissolution of his body, through dematerialization.

Present efforts to materialize will not culminate as they are expected to do. I have already shown that the substances of materialization are the products of the disintegrations of organo-chemical elements. I have shown that these substances are not returned to their sources without change of quality. You see for yourselves that the materialized forms are dissipated; that they do not remain intact. I have further shown that while this process is in the progress of its elaborations, and the substances dissipated, that there is a continual transposition of psychic and pneumic force. This *psyche* and *pneuma* comprise soul and spirit entities that are constantly changing relations. Those in the ascending degree merge into the pivot where is centered the mediatorial power of this present age. If it were possible for the millions of spirits who have passed over to rehabilitate themselves in material garb and become fixed in such an incarnate state, in a way to perpetuate the state, inasmuch the substance is absorbed and appropriated from the forms in the flesh, the result would be the final exhaustion of these forms, hence the destruction of the race. Hence the prophecy, "Except these days be shortened, no flesh can be saved."

The final result of all efforts to materialize will be the union of the higher spiritual sphere with the natural structure, by the law of conjunctive unity. This will result in the union of the spirit with the mind in the form; the final victory over corruptible dissolution, and the transposition of the material form by *theocrasis* or dematerialization of those who are prepared for the higher life.

NOTES OF TRAVEL.

Hon. Giles B. Stebbins Takes a Trip East, and Writes to the Journal.

Prediction of Death—A Mother Appears to her Two Children—Mrs. Shelhamer and Mrs. Leah Underhill—A Curious Experience in Teaching Latin, etc.

To the Editor of the Religio-Philosophical Journal:

This lovely afternoon—one of the perfect days, blue sky, soft air and a balmy breeze—is our independence day, justly of historic renown. We are a long way yet from being a perfect nation, but our forefathers gave us a good start; they "hitched our wagon to a star," in Emerson's quaint language; they put immortal ideas into the noble Declaration of Independence and so left us something lofty and sure to aim at, even man's freedom and equality of rights, sacred and inalienable. Man is a generic term, and includes woman of course, hence she must be a citizen, equal to man as such. But I did not sit down to discuss these great topics, but to say a word of what two months of travel from the lakes to the seaboard have brought me.

Early in May we left Detroit on a sharp, cold morning, and night found us under the hospitable roof of the farm house of George W. and Anna Taylor, twenty-five miles south of Buffalo. Next day a ride of a few miles in a carriage gave us a taste of a sharp snow squall. On Sunday I met a choice company of valued friends in a small hall at North Collins, and the old days of the great Hemlock Hall yearly meetings came fresh to mind.

At the Taylor home we had some good talk on the spiritual movement, and some valuable experiences were discussed, rationally and with clear insight on the part of the family.

I was told how, twenty-five years ago or more, Humphrey Smith of Shirly (but a few miles distant and the former home of the Taylors) met George Taylor one day at the post-office and said: "I have a letter from brother Cornelius at Rock Island, Illinois. His wife is dead," and he then started home a short distance to tell his wife. George at once went across the road to his brother Joseph and found him and his wife Mary—Humphrey Smith's daughter—sitting by their open door, it being warm weather. He said to Mary: "Get your slate and have your spirit brother Giles write through your hand. I want he should." She reluctantly did so, having decided that she did not wish to write in this way, and George asked Giles if he could tell anything of his uncle's family. At once Mary wrote: "Charles's letter has come. Aunt Lucetta is dead." She had no outward knowledge of the letter. The writing was correct except the name, as they thought. While Mary was writing her mother came in sight with the letter in her hand, and George motioned her to wait silently, which she did. Then, after the writing on Mary's slate, which purported to come from her spirit brother Giles through her hand, had been read, her mother showed the letter from Rock Island, and it was seen that the letter was from Charles Smith, a nephew, not from Cornelius as George had thought. Plainly enough his mind had no effect on that of the writing medium Mary. All these were of superior intelligence and undoubted truthfulness.

Another fact was given me which was told to George W. Taylor by Mr. Smith of Buffalo, a well known wholesale merchant in that city of the former firm of Smith, Lapham & Sawyer, and a nephew of Humphrey Smith. Mr. Smith is not a Spiritualist, but is a man of eminent integrity. An elderly man in Buffalo told Mr. Smith of his son and family going to the oil region in Pennsylvania, near Titusville, and the wife being very sick. He was sent for, went at once and brought home the two children, little girls about ten years old. They were put in a room near his, and were soon asleep, but at eleven o'clock he heard them talking and went to their room. They were both wide awake sitting up in their bed and called out: "Grandfather, mother was here just now. We were so glad to see her and she said she would take good care of us." They were not surprised or alarmed, but insisted they had seen their mother, and were joyful after her visit, which seemed to them real and natural. He was so impressed by all this as to note the hour, and the next morning before they were up, a telegram came saying that the mother passed away at eleven o'clock the night before—the same hour at which the dear daughters saw her! The home of her father was not then in Buffalo, but some twenty miles from where this daughter and mother passed away.

Mr. Smith said to Taylor: "You can go and find this man, and ask him." When found he denied it all, and on Mr. Smith being told of this denial was much annoyed and said: "George, I want you to go right back to the old man, and tell him he must tell you the truth. If he does not I can prove it by other persons." This message being given him, he laid his hand on Taylor's shoulder and said: "It is all true, but I don't want any trouble about it in our church," and they never told the brethren the truth which this poor old deacon did not dare to have known.

Leaving Collins we next stopped at Friendship, a pleasant town among the Alleghany hills, for a week's visit and a Sunday meeting in the Universalist Church—excellent in quality, but moderate in numbers. Next a stop at Rochester, and then a Sunday at Saratoga, with an excellent audience and a very pleasant stay in the hospitable home of Henry J. Horn and his accomplished wife. From Saratoga our route led through Springfield, my birth place on the blue Connecticut, to this city. Here I devoted a Sunday to spiritual meetings, visiting four places to find life in them all. One afternoon I made one of a company of some thirty who listened with interest to the messages of Mrs. Shelhamer in the circle room of the *Banner of Light*. The spiritual temple I am yet to see, and will then give some idea of it. Much time has been spent here in going to meetings of different societies, and in pleasant visits with old and valued friends. The Harvard Divinity School Alumni meeting, I attended and heard the sermon to its members, about a hundred Unitarian ministers being present. One good word from Rev. Mr. Normandie's discourse is truly noteworthy: "Religion is always hurt by shrinking from investigation; always helped by fair investigation."

We visited New York for a week, and I enjoyed going to the conference meeting in Brooklyn with my friend S. B. Nichols, and meeting a hundred persons on a pleasant Sunday afternoon more than I expected to see, and living men and women too.

We spent a part of the time at the pleasant home of Daniel and Leah Underhill, very enjoyably, talking over old times and new. The manifestations—by table-moving, touches, raps and messages by the alphabet—were full of interest, clear, decided and valuable, and they came easily and mostly uncalled for at first. For the sake of quiet she avoids publicity, and only as a kindness to friends is her time ever given in this way. Of course it is interesting to her, and she seems to appreciate it more deeply than ever.

I must go back and give another fact. At George W. Taylor's I met Russell Train, a surveyor, whose home is at North Collins. He was formerly a teacher and is a reliable man. He told me of being, years ago, in charge of an Academy at Smethport, Pa., and that the Latin teacher being sick one day he went to the class room to dismiss his pupils, took up a Latin grammer, seemed to lose himself and came to his senses, book in hand and the class sitting before him, just as the clock told the ending of an hour. He was perplexed and said nothing about it, and the next morning on opening the school found a letter on his desk which he put aside to read at the close of the school hours. He then found it signed, on behalf of all the Latin class, by a few of the members, and it was their request that he should be their future teacher, as they had gained a better insight of the language during the hour he taught them than they ever had before. This was a still greater surprise. He replied to them that he could not do so, but that they must wait for the restored health of their present teacher. For years he never told the strange truth that he did not understand Latin at all, yet had taught it in that strange hour with great success!

He also told of once having a perplexing task in surveying a piece of land. At night he dreamed out the boundaries, and in the morning went over his dream in every particular of stake and chain, of stone and land. All through the day, he only seemed to follow the path of the night before, felt sure all would be right—said so confidently—and so it proved.

At Stafford, Ct., I spent a Sunday at the home of M. T. Dwight, and Mrs. Dwight gave me something of her experience. Over thirty years ago, she told me, as she was making pictures by the table to amuse her child in her arms, she wrote her grandfather's name, without thought or effort, and this strange thing was repeated several times. She put the paper aside, said nothing, put thought much, and in a few days took it over to her brothers, the town clerk, and, while looking over some writing with him, laid it where he saw it. He started back and said: "Grandfather's handwriting! Where did you get it?" and she told her story. He said: "Don't tell of this. You are a medium. In old Salem you would have swung for a witch." Her husband feared for her health, but she wrote more and spoke in a trance; all in their home and known to very few. She was told by these intelligences to choose some kind of mediumship and they would help her, as it was better to concentrate in some chosen path. She decided on clairvoyance and healing. She never advertises, but has quite a practice from far and near. She does not know of my making public this much of our friendly talk. A curious incident of her practice may be of interest. She once received a letter from Hillsboro, Ohio, from a stranger, simply inquiring her terms, and saying nothing as to why or for whom. She felt impressed to send back a prescription of sour milk and powdered chalk for a sore foot. A letter soon came, saying it was all right, as his daughter had run a splinter into her toe, was very lame, the foot badly swollen and dangerous. A week after came a second letter beginning: "Hurrah for bonny-clabber and powdered chalk! You hit the nail on the head. My daughter is gaining fast," and she afterward wrote gratefully herself and sent her photograph. Mrs. Dwight is a woman whose veracity is unquestioned at her home.

One more narration of this kind must suffice. On Cape Cod one Sunday I was sent to the house of an elderly widow lady, who cared for my wants very kindly. She was an orthodox church member and nothing was said of Spiritualism. She attending her own meeting in the morning. At tea table she said to me: "You are a Spiritualist. Well, I don't know much about it, but there's something in it." She then sat a moment thoughtfully, and said: "I know there is, for I have had my own proof. I once went to visit a young married woman whose husband had gone to sea. As we slept together the feeling came to me that the wife was a widow. I could not shake it off, and the news of her husband's shipwreck came in a few days. I have had these raps in this house at night. I once knew a beautiful girl who died somewhat suddenly. A registered coupon bond of some value belonging to her disappeared, probably stolen by a strange woman, but a young woman in the neighborhood, who had occupied the room where it was kept in a locked drawer, was suspected, and felt it keenly. She came to see me, talked it all over with me, and, in a sort of dream or trance, I saw the departed girl Eliza. She was radiantly beautiful, and held in her hand a coupon bond. She said to me: 'I want you to notice and remember the number of this coupon,' and then soon vanished. I noted the number, told how I got it, and it was found to be right and agreed with the memorandum, which afterwards led to the discovery of the lost bond. So all trouble was ended."

These facts need no comment; they are food for thought. Can the learned nonsense of "unconscious cerebration" make them all plain? Do they not tell of the gates ajar?

But my epistle is long and should end. I hope to be at Nemoka camp-meeting by the middle of August, at Onset Camp, Sunday July 19th, being about the close of our pleasant stay in my native State.

G. B. STEBBINS.

Mrs. E. L. Watson Among Her Relatives.

To the Editor of the Religio-Philosophical Journal:

Thus far Mrs. Watson's Eastern trip has been attended with favorable circumstances, and she seems to be enjoying herself well. Last week she was with her kindred in Ohio, near Chagrin Falls, where she delivered several lectures to large and enthusiastic audiences. She returned to the bedside of her sick mother near Meadville, Pa., on the 2nd inst., and on the 5th delivered a lecture in the grove in the forenoon—subject: "Whence come we and whither are we going; or the Battle of Life." In the afternoon she answered about twenty questions from the audience. The attendance was large at both meetings, many being relatives of Mrs. Watson, and for once the rule that no prophet hath honor in his own country and his own house gives way to an exception. All agreed that nothing could have been added for the better.

Mrs. Watson informed the writer that she had engagements to speak in ten more places within the next thirty days, among which are Troy, N. Y.; Philadelphia, Pa., and Cassadaga, N. Y. At the latter place she expects to conclude her visit East, and on the 7th of August she will start upon her journey to her home in California. God speed her in her mission of spreading the light.

A. H. LOW.

Duke Centre, Pa., July 7, 1885.



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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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CONTENTS.

FIRST PAGE.—Solar Physics.—A Lecture Delivered by Adam Miller, M. D., before the Chicago Philosophical Society.

SECOND PAGE.—Swedenborgism vs. Spiritualism. Mr. Beecher's sermon on Design in Creation. Victor Hugo.

THIRD PAGE.—Woman and the Household. Magazines for July not Before Mentioned. Book Reviews. Sam Jones, Revivalist. Miscellaneous Advertisements.

FOURTH PAGE.—Higher Possibilities—George Eliot. A Defense of the Public Schools. Curious Manifestations. Canadian Superstition. One of Plymouth's Noted Characters Passes Away. Victor Hugo's Spiritual Views. General Items.

FIFTH PAGE.—Quick Time. First Spiritual Temple, Boston. Lake Pleasant Camp. General News. Miscellaneous Advertisements.

SIXTH PAGE.—A Patch of White Violets. Sense Impressions—Premonitions—Overshadowing of Coming Events. The University of Michigan. Mrs. A. L. Underhill—The Missing Link. The Mormons. The Pettibones. Notes from Onset Bay. Reading Thoughts. The Spirits. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Victor Hugo's Creed. The Niagara Falls Park. Miscellaneous Advertisements.

EIGHTH PAGE.—An Adirondack Mystery. Tests of Spirit Presence. Onset Camp Meeting—Birthday Greeting to Mrs. W. W. Currier. The "Mad Cure." Miscellaneous Advertisements.

SOLAR PHYSICS.

A Lecture Delivered by Adam Miller, M. D., before the Chicago Philosophical Society.

(Reported for the Religio-Philosophical Journal.)

I hesitate not to say, in the opening sentence of my lecture before the Philosophical Society of Chicago, that if we were as destitute of the light we receive from the sun as we are ignorant of its origin, source, and the mode of its operation, we would now be in total darkness. If we were as destitute of the heat we receive through the agency of the sun as we are ignorant of the cause which produces it, and the means through which the supply is kept up for thousands of years in succession, we would now be suffering the rigors of an arctic winter, and the desolations of a perpetual polar night. This assertion may be startling to some who are in the habit of taking for granted all they read in books, especially if the author of a book has gained a notoriety for having a thorough acquaintance with the subject on which he writes. But in all philosophic and sober thinking minds there will arise doubts, where different persons of equal pretensions to knowledge, write on the same subject, and make very different and conflicting statements, as the result of their scientific investigations.

If a commission of twelve scientific men were appointed by the authorities of a government to examine the mechanical construction and operations of some new machinery, and each one claiming to be an expert in mechanics, it would be reasonably expected that there would be harmony, or at least a general agreement in their report as the result of their examination; but how would the matter stand if we found, on examining the reports of the different individuals of such commissions, that there was a divergence of opinions, and that many of the statements of these pretended experts were not only in conflict, one with the other, but were in direct conflict with some of the known and well established laws of physical science? In such a case we would not only be inclined to doubt the truth of their statements, but to reject them altogether as having no scientific value to us.

Now, let us apply this to the subject under consideration. We have not requested any one to examine the construction and operations of our solar system; but men claiming the highest scientific knowledge, after years of arduous toil and diligent research in the department of solar physics, have voluntarily given us the result of their investigations. Their reports are before us, submitted to us for our examination, and we may well ask the question, What have we, and how much do we know on this subject? We know that the sun shines, and that some days are much warmer or colder than the average temperature even in the same latitude and the same season of the year. Our great ancestors knew the same thing. The wild savage that roams through the forest or over the prairies, knows the same thing without the knowledge of letters or oral instruction. In this knowledge we stand on a common level with the whole human race.

It is true that great progress has been made in the past fifty years in the department of instrumental astronomy as well as in other departments of knowledge. There are, however, some things now claimed as fundamental truths in science and classed among the boasted discoveries of the past half century, that will finally have to yield to the pressure of a more rational philosophy and more enlightened reason. A hasty criticism will always pounce with undue severity upon any one who, with independent thought dares to attack old and long cherished theories, and will not only raise its hand to strike down new theories, but often aims its heaviest blows at the one who has the temerity to offer them to the public.

There are two theories which I shall oppose in this discussion; they have been asserted and maintained by leading scientists until they have become dogmas in science. The one is the so-called correlation and conservation of energies or forces; and the other is the direct radiation of heat from the sun. Neither of these can be proven by arguments based on solid and well established facts. Since our knowledge is so exceedingly limited in the commonest things in nature, we should build our theories on what we know to be true, for there are truths in nature that we know, as well as mysteries that we cannot comprehend. Theories built upon the solid foundation of truth will stand; those built on hypothetical speculations are liable to go down with the thousands of old and long cherished theories that have gone in the same way. Mr. Grove, himself one of the strongest advocates of the correlation and conservation of forces, says:

"There are so many circumstances of difficulty attending cosmical speculations that but little reliance can be placed upon the most profound. We know not the origin and source of terrestrial heat; still less that of solar heat. We know not whether or not systems of planets may be so constituted as to communicate forces, so that forces which have hitherto escaped detection may be in a continuous or recurring state of interchange."

It is well stated by this author, that "we know not whether this interchange of forces does exist." Here is the shifting sand upon which a great part of the superstructure of correlation and conservation of forces is built, which claims for its basis the invariable quantitative relation between motion and heat, or the mechanical equivalents of heat. The ever recurring doubts expressed, and the contradictory statements of different authors indicate very clearly that these theories are not established on the solid rock of well proven facts.

We claim that a partial acquaintance with some of the known and well established laws of physical science will afford us a sufficient ground for an argument against theories that come in direct conflict with these laws. Another ground for an argument against many of the untenable speculations of astronomers and philosophers is the fact already referred to: the divergency of opinions between different writers of equal opportunities for observation in the department of solar physics. Prof. C. A. Young, of Dartmouth College, in his published lecture on the sun, says:

"Some facts, indeed, can be stated with confident certainty, but to a very great extent our ideas regarding the solar constitution and the modes of action are based upon mere hypotheses of a greater or less plausibility, and I am free to confess that my own studies, for the past few years have done quite as much to unsettle for me old beliefs, as to establish new ones."

The one branch of solar physics which demands our especial attention on this occasion is solar radiation, including light and heat, in reference to which two subjects there have been the most fanciful and extravagant speculations of any subject connected with celestial dynamics.

Dr. Henry Raymond Rogers, in an article published in the Chicago *Tribune* some time since, gave a summary of the different explanations of science of the cause of light and heat from the sun. He notices four theories:

1. Combustion of cosmical substances falling into the sun.
2. Arrest of motion of such cosmical substances.
3. Contraction of the solar mass.
4. Dissociation of compound bodies in the sun's substance.

Dr. Rogers urges strong objections against the foregoing hypotheses, and principally because "they stand in direct opposition," as he says, "to the inexorable laws of the correlation and conservation of forces." Dr. Rogers is one among many who sees that the commonly received theories in solar physics cannot be reconciled with the dogma of correlation and conservation of energies, and the mechanical equivalents of heat. The one or the other must be abandoned.

The late and much lamented Prof. Mitchell, one of the brightest names in the history of our country, in his popular astronomy says:

"We are compelled to acknowledge that up to the present time science has rendered no satisfactory account of solar light and heat. Whence comes the exhaustless supply scattered so lavishly into space in every direction we know not. Doubtlessly the time will come when these phenomena will be explained. Persevering and well directed observation will in the end triumph; but these are matters that must be consigned to the researches of posterity."

Similar sentiments, as already stated, have frequently been expressed by distinguished astronomers, while various theories which at first appeared to be plausible, have been abandoned from a want of sufficient proof to defend them against just criticism. One thing is undoubtedly true, and this is, that the theory of the correlation and conservation of forces cannot be reconciled with the present theories of solar radiation. In the former, science sees no waste of energies and no loss of force, while in the latter the same science sees, or pretends to see, the impending doom of worlds from an exhaustion of the store of energy by which they are kept in motion. Scientists are already singing the funeral dirge of our own planet, and have determined on a time when the last man shall burn, or freeze to death, or be drowned in a mighty flood. Alexander Winchell, who is high authority in scientific circles, says:

"There is a gradual disturbing force which is destined to interrupt the existence of the present terrestrial and cosmical harmony. The earth is destined to fall upon the sun, and the same destiny awaits every planet; and the time must arrive when all the matter of the solar system will be aggregated in one cold dark mass."

Mr. Winchell further says:

"The course of nature is tending toward an end. The final aggregation will be a stage of total equilibrium and stagnation of all forces of matter. No heat, no light, no motion, no life, no change,—but the eternal death of a cosmical organism."

What harmony is there between such a fearful picture of an impending doom of worlds and the correlation of forces which contends for the mechanical equivalents between heat and motion throughout a cosmical universe? There is absolutely none. Science must finally abandon the one or the other, or strike a happy medium between these two extremes and recognize an infinite mind and controlling power and will in the universe.

Spectroscopic analysis claims to give us some light on the solar constitution, and indicates the presence, in the sun, of some of the metals and minerals found on our earth. These, it is contended, must be in an incandescent state in consequence of the extreme degree of heat in the sun; but in reference to the cause and extent of this heat science has failed to give us a satisfactory answer. The estimates that have been made of the intensity of the sun's temperature range from 3,000° (Fahrenheit) to 50,000 and 100,000; several have estimated from 4,000,000 to 5,000,000, while the astronomer Secche contends for 18,000,000 of degrees.

It has been estimated by a celebrated French astronomer that if the total quantity of heat emitted by the sun were exclusively employed to melt a layer of ice closely surrounding the solar globe, that quantity of heat would be sufficient to melt in one day a layer of ice ten and one-half miles thick. Prof. Tyndall says:

"The heat emitted by the sun in one hour is equal to that which would be produced by the combustion of a seam of coal sixteen miles thick."

Prof. Young estimates that to produce a sufficient heat for the sun to melt its way out from a layer of ice closely enveloping it at the rate of forty feet per minute, would require the combustion of a layer of coal thirteen feet thick to be consumed every hour over the whole surface of the sun. Another astronomer estimates that "to keep up the present rate of solar heat, according to the ordinary laws of combustion, it would require a layer of coal ten feet thick extending over the whole surface of the sun to feed his flames a single hour." Bishop Warren says in his "Recreations in Astronomy," the sun would melt 287,200,000 cubic miles per second. He is a fine scholar and a great preacher, but excuse me from taking his astronomy.

In reference to the brilliancy of the sun, astronomers are still further apart in their estimates. Huggens estimates the light of the sun to be at least equal to 765,000,000 times that of the bright star Sirius. Walleston calculates it to be equal to 20,000,000 the light of said star. Bougner, the first inventor of the heliometre for measuring the surface of the sun, on comparing the light of the sun to that of the full moon, draws the conclusion that the illuminating power of the sun is equal to 300,000 that of the disc of our satellite, while Walleston found the illuminating power of the sun to that of the moon as 801,072 is to 1. That all these extravagant estimates are uncertain and unreliable may be inferred from the difference between these results. Guilleman says: "The difference is so enormous that we are unable to explain it; it is an estimate that should be made over again," or as we sometimes say, "Guess again."

Now, so long as these estimates are based upon the assumed hypothesis that the sun is in a state of combustion consuming cosmical matter, so long will these extravagant and widely different statements be made, which can be of no scientific value to any one seeking for truth. No experiment can be made to verify any of these statements. We must regard them as mere conjectures or guessing in the name of science. This destroys our confidence in other statements on other subjects without sufficient evidence to establish them as facts in science. The dogma of the indestructibility of force and the conservation of energies must be classed under this head of guessing that it is true without proof.

It is astonishing to see how a popular assembly of people will listen to, and applaud the statements of a lecturer while he contradicts himself and runs riot on common sense and reason. Prof. R. A. Proctor, the astronomer, who has written a number of books, and uniformly condemns in his last book what he had given in his former works, stated in his lecture, which was highly applauded, as reported in the New York *Tribune*, June 9th, 1874:

"The actual emission of solar light and heat corresponds to what would be obtained if on every square yard of the sun's surface six tons of coal were consumed every hour. The great centre of our system gives out every second the same amount of heat that would be obtained by burning about eight times the whole supply of coal supposed to exist on this earth."

Again Mr. Proctor says:

"The hideous groanings of the earthquake are surpassed a million fold by the disturbance of every square mile on this inflamed sea. This is no idle dream. This great centre of our solar system, the central heart pulsates with life, and will continue to do so till the fuel is exhausted."

He asks this question, "How does the sun maintain this fire?" and answers by noticing two theories that have found strong advocates among scientific men. The one is by the downfall of meteoric matter, and the other by the contraction of the substance of the sun by which his heat is maintained. Mr. Proctor evidently inclines to support the first theory, but utters the fearful prediction that in any case there is certainly a time in the far future when the sun's heat will be exhausted; but suggests a way in which the perennial supply may be continued. He says:

"Our sun is travelling along through space, carrying with him the planets and the comets that circle around him as he sweeps onward, and it may be that he comes to new regions of meteoric matter; or as it were to fresh fields and pastures new where the supply may be renewed."

Again he adds:

"There is this process of exhaustion which will one day come to an end."

Prof. S. P. Langley, whose distinguished services in the department of solar physics are highly spoken of in scientific circles, published an article in *Appleton's Journal* some years ago, in which he said that "a column of ice forty-five miles in diameter, and reaching out into space to the lunar orb, so as to make a bridge to the moon, would, by the full force of solar heat, be melted and dissipated into vapor in less than a second of time; and that all the coal fields of Pennsylvania would last considerably less than the one thousandth part of a second to keep up the present rate of emission of solar heat."

This same Prof. Langley, in the last December number of *The Century*, under the head of "The New Astronomy," has the following:

"Let us suppose that we could sweep up from the earth all the ice and snow on its surface, and gather in the accumulations which lie on its arctic and antarctic poles, commence building with it a tower, greater than that of Babel, fifteen miles in diameter, and so high as to exhaust our stores. Imagine that it could be preserved untouched by the sun's rays while we built on with the accumulation of successive winters until it stretched out 240,000 miles into space, and formed an ice bridge to the moon, and that then we could concentrate the sun's whole radiation, neither more nor less than that which goes on every moment. In one second the whole would be gone, melted, boiled and dissipated in vapor; and this is the rate at which solar heat is wasted."

Now, I see no difference in this new astronomy from the old published some years ago, save this. In the former estimate he had a bridge of ice forty-five miles in diameter reaching to the moon, and said it would melt in less than a second of time. In the new astronomy he estimates a bridge fifteen miles in diameter and says it would melt in one second of time. Now, in all soberness and seriousness, do these writers think they can indulge in such flights of rhetoric and contradictions of well known physical laws, as well as contradict themselves, and make us take it in as "the latest discoveries in science?" Does not Professor Langley know that the sun's rays will not melt ice or snow on high mountains. Even in tropical climates there are mountains covered with the snow and ice of many years' accumulation. And why? Simply because the sun has no power where there are no aqueous vapors in the atmosphere to act upon the rays from the sun, and produce the amount of refraction that is necessary for the development of heat. Here is the whole secret of solar heat on the different planets of the solar system. It increases or diminishes with the refracting or non-refracting power of the atmosphere of the different planets. This is a matter of absolute demonstration. The aqueous vapor of the atmosphere, so far from absorbing the heat from the sun's rays, as Tyndall, Proctor & Co. tell us, actually increases the heat. This can be demonstrated by an ice cold water lens—concavo convex—in the form of our atmosphere. I have passed sunbeams through eight inches of cold water, and kindled a fire from these rays, with a lens of my own construction without perceptibly changing the temperature of the water. Professor Tyndall's experiment before his audience of passing heat through ice was nothing more than this action of a lens on the rays of light. Interplanetary space is cold and dark beyond any of our conceptions of cold on this earth, and the sun's rays passing through this cold space only become heated in their passage through the atmosphere of the planets. The light from the sun is undoubtedly electric, and the planets are so many dynamos planted in space, rotating with an immense force, generating an amount of electricity that cannot be expressed by human figures nor comprehended by human thought. The sun holds the planets and comets by the tremendous grasp of his attraction, and pushes them from their perihelion by the power of his repulsions and these so evenly balanced forces of holding and driving, of pushing and pulling through electric conditions, negative or positive, will make these harmonious systems run their perpetual rounds.

The electricity generated by the planets is conducted through interstellar ether to the sun, and in this way this great torch of the worlds is sustained and fed by his own children, and in turn is abundantly able to supply all the wants of his large family of worlds for all coming time, without shrinking, wasting or decaying. Can we not see a beauty and a harmony here immeasurably above the fanciful speculations of men who, in the name of science are determined to have the sun burn out, or burn up every thing else or shrink upon itself in its effort to give us light and heat, and finally die of old age, a shrivelled mass of useless slag, to float off into the unknown depths of space. But I wish to say a few things more about Professor Langley's ice bridge to the moon. Since space beyond the range of our atmosphere is inconceivably cold, it is very evident this bridge would not melt at all, unless it were surrounded with a proper atmosphere to focalize the rays of the sun and in this way produce heat. A good skater might take a trip to the moon on such an ice bridge, without the least fear of its melting during his trip. At the rate of fifty miles per day he would get there in 4,800 days or in about thirteen years. The return trip might be made much sooner on the principle of coasting or sliding down hill. But it must be confessed that there are several difficulties in the way of such a trip, and it will not likely be undertaken during our present mode of existence. The thing would be as impracticable as the building an ice bridge to the moon on Professor Langley's plan. To assume that the sun is a burning mass, consuming cosmical matter; or producing heat by contraction or concussion, and that the identical heat produced on the sun by any of these processes, passes through interstellar space, decreasing inversely with the increase of the square of the distance, would imply an enormous waste of energies; and yet the men who advocate these theories are among the strongest advocates of the indestructibility of force. The cause of this confusion of ideas and different speculations on a subject of such deep interest to us is an effort on the part of science to commence somewhere this side of a primordial power, to which we trace the premium mobile of a cosmical universe. Natural phenomena, science thinks, must be accounted for. All things come from force. Force is eternal and never dies, and yet it is wavering and running down to a state of equilibrium and death, they tell us.

I cannot believe this. All force depends upon a power behind it. Power may exist without force; but force never without power. One force may be closely related to another; but not co-related or correlated, as the books have it, unless the static power remains unchanged.

The laws governing the stupendous movements of a cosmical universe are the constant expressions of an infinite mind and will, working every where from one divine purpose, from the floating atom, the grain of sand, the tiny fire fly that flashes out its little light in the stillness and darkness of night, up to the rolling and moving worlds that shine in the celestial vault, like a million torches lighted by omnipotent power, "all gay with life, all eloquent with bliss."

I cannot believe Professor Proctor when he tells us that the hideous groanings of the earthquake are surpassed a million fold on every square mile on this inflamed sea. I cannot believe that the sun's flames are fed with young comets and meteoric showers that may chance to fall in his way as he sweeps onward through space. This would leave us in a rather precarious condition about our supply of light and heat.

I do not believe Professor Langley when he says the sun could take down into his capacious maw all the coal fields in Pennsylvania in considerable less than the one thousandth part of a second. We know something about the thousandth part of a day or an hour, or even a minute, but when we come to the thousandth part of a second we are bewildered; but a considerable less than the thousandth part of a second must come very near being less than no time. It is also very difficult to believe the statement of Sir Wm. Thomson, that if the planet Jupiter were to fall into the sun it would evolve heat enough to keep up the supply at the present rates for 32,240 years. But now comes the most horrible picture, drawn by a master hand in the realms of the sublime, closely bordering on the ridiculous. Professor Alexander Winchell in his sketches of creation says:

"Yonder sun is slowly waning, and the very earth is wearily plodding through the mire of ether, and we can foresee the time when, with all her energies wasted, the fire of her youth extinguished, her blood curdled in her veins, her sister planets in their graves, or hurrying toward them, she herself shall plunge again into the bosom of her parent sun, whence unnumbered ages since she whirled forth with all the gaiety of a youthful bride.....Then no more sun, no more planet, no more satellite, no more comet or meteorite or zodiacal luminosity, but winter and the silence of death and the darkness of nature's midnight—a solitary grave upon a distant plain in the midst of the howling desolations of an arctic winter."

Of the last survivors of the human race this same Professor says:

"The two last men will gaze upon the tombs of the human family. Two men will stand petrified at the sight of, perhaps, a hundred thousand corpses [the perhaps here is

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Swedenborgism vs. Spiritualism.

BY W. H. CHANEY.

To the Editor of the Religio-Philosophical Journal:

I read with interest your remarks in the RELIGIO-PHILOSOPHICAL JOURNAL of June 27th, 1885, on the sermon of Rev. Samuel C. Eby, of St. Louis, who is a Swedenborgian. I lay it down as an axiom that whoever has an ism or hobby to support is incapable of reasoning clearly and impartially upon any subject with which the hobby is in conflict. Mr. Eby has the isms taught by Emanuel Swedenborg as his rule and guide of faith, and therefore whatever conflicts with his understanding of his great master's teachings is condemned unheard. This is a peculiarity belonging generally to religionists and especially to the opponents of Spiritualism. Such people rely upon "authority"; a philosopher relies upon the evidence. The former "believes" in proportion to his credulity; the latter "accepts" in proportion to the force of the proof. The sayings of Swedenborg are the authority for Mr. Eby. Let us see if Swedenborg is entitled to be considered as authority.

As a man of intellect, there were many directions in which Swedenborg was without a peer. His mind was of that gigantic order that it seemed capable, even when he was a youth of grasping almost any problem in science. But as man is born with the germs of what will develop into worms and devour his flesh after the spirit deserts it, so this great philosopher and scientist was born with the germ of epilepsy and insanity. In later years this germ slowly developed, attended by a degeneracy of the whole nervous system. A man of feeble intellect, a victim of the same disease, might have shown symptoms of idiotcy, while his were those of insanity. As the strong man staggers along under a weight that would crush a feeble man to the earth, so Swedenborg struggled with the burden of his mental disease until he seemed almost a god. Ancient Greeks called epilepsy the "sacred disease." Two centuries ago the race was just emerging from the superstitions of the dark ages, and no wonder the breaking up of such a grand intellect lead to the belief that he was a supernatural being or divinely inspired.

Among the early symptoms of a degeneracy of the gray tissue of the nerves and ganglia, may be mentioned the development of inordinate self-esteem. The victim to the insidious disease fancies that he has a great work to do. He has a mission which God has called him to perform, and he feels the weight of his responsibility. The disease increasing his senses are affected. He hears voices which no one else can hear; sees objects which no one else can see. Then marked changes appear in the physical as well as the mental.

After having dined heartily, one night in London, the vital forces being taxed to accomplish the work of digestion, a kind of mist came before his eyes, the sensory nerves failed in the performance of their functions and the floor of his room seemed covered with serpents, toads and other hideous reptiles. The man in delirium tremens often experiences a similar sensation, although from a different cause. To Swedenborg this was a reality—a "materialization." Here is his description of the marvellous scene, written in apparently great sincerity:

"I was astonished, having all my wits about me, and being perfectly conscious. The darkness attained its height and then passed away. I now saw a man sitting in the corner of the chamber. As I had thought myself entirely alone, I was greatly frightened when he said to me, 'eat not so much.' My sight again became dim, and when I recovered I found myself alone in the room. On the following night the manifestations were repeated. I was this time not at all alarmed. The man said to me, 'I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture. I will myself dictate to thee what thou shalt write.'"

There are three theories upon which to explain this "wonderful manifestation," namely: 1. That God actually appeared to him as described (I can believe this as readily as I can that he appeared to Moses and promised to show him his "back parts." See Ex. xxxiii., 23). 2. It was nightmare, the result of indigestion and an overloaded stomach. 3. It was a hallucination, caused by disease of the brain and nerves. I deem the first so silly that I will leave its discussion to the divine fossils of the dark ages. The second theory will account for the phenomenon and might satisfy me without further investigation, were it not for the fact that in 1858 a Diary which he kept between 1743 and 1744 was discovered and purchased for the Royal Library at Stockholm. It contains stupid and tedious records of his nightly dreams and the spiritual interpretations which he gave them. It is sad to contemplate the havoc which disease was making with this grand intellect. One is reminded of poor Tom Moore, sitting on the ground and playing with sticks, like an infant, during the last three years of his life, when afflicted with softening of the brain. This Diary records all sorts of dreams, from the lowest depths of despair to the most dazzling heights of ecstasy. Some are visions of the sublimely beautiful; others are filthy details, too obscene for repetition, reminding us of the great mental afflictions of the poor creatures who wrote the nastiness of the Old Testament. He records the following as a dream (Maudsley suggests that it might have been an epileptic trance—see "Body and Mind," p. 186) that occurred between April 6th and 7th 1744:

"I went to bed....Half an hour after I heard a tumbling noise under my head. I thought it was the Tempter going away. Immediately a violent trembling came over me from head to foot with a great noise. This happened several times. I then fell asleep and about twelve, one or two, the tremblings and the noise were repeated indescribably. I was prostrated on my face, and at that moment I became wide awake and perceived that I was thrown down, and wondered what was the meaning. I spoke as if awake, but felt as if these words were put into my mouth:

"'Thou Almighty Jesus Christ, who by Thy great mercy deignest to come to so great a sinner, make me worthy of Thy grace.'

"I kept my hands together in prayer, and then a hand came forward and firmly pressed mine. I continued my prayer, saying:

"'Thou hast promised to have mercy on all sinners; Thou canst not but keep Thy word.'

"At that moment I sat in his bosom and saw him face to face. It was a face of holy mien and altogether indescribable, and he smiled so that I believe his face had indeed been like this when he lived on earth....

"So I concluded it was the Son of God himself, who came down with the noise like thunder, who prostrated me on the ground, and who called forth the prayer."

No impartial physiologist can for a moment doubt that the reason of this wonderful man was tottering upon its throne. Yet an ignorant devotee of Christianity would see in this only a special providence whereby Jesus revealed himself to one of his chosen servants. Probably Mr. Eby takes some such a view of the case, else he would not look to Swedenborg as authority in matters spiritual. Then there are others who would Hazard the opinion that it was a genuine case of materialization. The poor epileptic declares that he was "wide awake." If he was not awake, then the scenes described were the mere vaporings of a diseased mind while in slumber, and no more deserving of a serious thought than the story of "Jack, the Giant Killer." But if awake, on the Hazard theory, we have the evidence of three of the five senses, seeing, hearing and feeling, to prove a materialization, and if the evidence of the senses is to be rejected, how can we be sure of anything? Such is a specimen of the sophistry put forth by the believers in materialization. Swedenborg saw a hand come forward and felt it firmly press his own hands. No stronger testimony of a materialization can be given than this, yet I deny that it ever was, or ever can be true. In saying this I do not mean to impeach the honesty or truthfulness of the hundreds who solemnly affirm that they have "seen and handled spirits." Swedenborg was equally honest in declaring that there were serpents, toads, etc., on the floor of his room. I will explain.

This singular phenomenon may be the result of different causes, such as degeneracy of the gray tissue of the brain and nerves, delirium tremens, etc. Or it may result from one person psychologizing another, or from a spirit psychologizing a mortal. I have witnessed all these, and therefore know that scientists err when they deny the phenomenon. But there is an excuse for them. They are asked to investigate a "spiritual materialization." As well ask a geometrician to investigate a "square circle" or "triangular parallelogram." Such a contradiction of terms would only inspire his contempt. Agassiz could not spare time to get rich; then why expect a scientist to investigate something that is an absurdity on its very face? I never could find the least evidence, even by analogy, that spirit and matter would unite, any more than oil and water. Honest Spiritualists (and I concede there are many) who believe in spirit materialization, do so from one of two causes, namely: 1. They have been deceived by the fraudulent mediums, (most of these frauds have medium powers) or, 2. They are psychologized by spirits or mortals and see a "spirit apparition," not materialization.

His mental faculties continuing to break down, the victim of epilepsy fails to distinguish between the real and the unreal. A celebrated artist required but a single sitting for a picture, because he could at any time see his patron just as he appeared at the first sitting. At first this apparent materialization of his patron did not deceive him in the least, but his mental disorder continuing, he was unable to distinguish between the real and shadowy. He often passed his friends without noticing them, supposing they were but the apparitions of his mind; at other times he would address the apparitions and inquire about their health. He finally died in a mad-house. During a fever I have been visited by apparitions, and no doubt many of my readers have had a similar experience. But the disease in such cases is not constitutional, and hence the result is perfect recovery. But with Swedenborg the disease was constitutional, transmitted from his father in an intensified form. His father's father was a copper smelter and an oddity. He was very pious, and after dinner would say: "Thank you, my children, for dinner! I have dined with you and not you with me. God has given me food for your sake." His son Jasper was the father of Emanuel, more of an oddity than his father. Jasper was educated for the church and became Bishop of Skara. He was a bustling, turbulent, egotistical man. Here is what Jasper says of himself:

"I can scarcely believe that anybody in Sweden has written so much as I have done: since I think ten carts would scarcely carry away what I have written and printed at my own expense, yet there is as much, verily, there is nearly as much, not printed."

Writing to his son Emanuel he, says:

"You write well; you reckon well; and, thank God, you are not married. See that you get a good wife and something with her. Pray God to lead you in his holy way."

This mixture of finance and piety reminds one of Oliver Cromwell who charged his soldiers to "trust in providence, but keep your powder dry." There was evidently an obliquity and enthusiasm, if not actual disease in Jasper's mental organization. He firmly believed that God had called him to a great work and especially endowed him with wisdom and supernatural power. His egotism even led him to believe that he could perform miracles, such as were ascribed to Jesus. Hear him:

"There was brought to me at Starbo a maid-servant named Kerstin, possessed with devils in mind and body. I caused her to kneel down with me and pray, and then I read over her, and she arose well and hearty and quite delivered."

On another occasion this hysterical servant lay senseless and half suffocated, when he called in a loud voice: "Wake up and arise, in the name of Jesus Christ!" Immediately she recovered consciousness, arose and began to talk. Another servant was suffering severely with such a pain in her elbow that she could not sleep for days, but went moaning about continually. He thus relates the manner in which he performed her miraculous cure:

"At midnight she came to the room where I was lying asleep with my beloved wife, and prayed that I would, for the sake of Christ, take away her pain, or she must go and kill herself. I rose, touched her arm, and commanded the pain in the name of Jesus Christ to depart, and in a moment the one arm was as well as the other. Glory to God alone."

In the line of the Swedenborgs, we can trace the evolution of mental disorder, from its source, for three generations. We find the first a common miner, made suddenly wealthy. Being religiously inclined, he ascribes it all to God as a mark of the high esteem in which God holds him. This flatters his self-esteem and slightly disturbs his mental equilibrium. Jasper inherits in an intensified form, these traits that sprang into existence in his father, in consequence of being suddenly elevated from poverty to wealth. Many a mind has been unsettled for less cause. It was not disease, but disturbance, or slight derangement. With him the mental disturbance was a germ, that partially developed in Jasper as disease. Transmitted to Emanuel, it flourished like trichina in the human stomach and muscle. Nor was his powerful intellect any more protection against the insidious disease, than the frame of a giant against the trichina spiralis.

Gradually the disease developed in Emanuel. No doubt that overloading his stomach both hastened its development and aggravated its symptoms. Still the germ was there and would have probably developed in spite of all precautions. As the disease advanced, dreams, visions, hallucinations and realities became strangely mixed up. Mental action was ceasing to be controlled by the will.

At this moment in the city where I am writing, is the case of a distinguished jurist who is thus afflicted. His sons have recently attempted to have him placed under guardianship, and the daily papers have published full particulars, or I would not mention his name. I allude to Judge Strong. One son is a physician and two are lawyers, all in high standing, personally and professionally. Judge Strong defended himself with a degree of shrewdness that was surprising, and finally defeated the attempt. Still he is an epileptic, liable at any moment to become insane. The Judge admitted that during one of his attacks he tried to write a business letter to a gentleman living at Mt. Ida, but his hand wrote: "My Dear Miss Ida." He knew this was wrong and tried again, but with the same result. The will was powerless to control the mental.

Long ago Spinoza observed that the scenes of a dream linger for a time, after awakening like a hallucination, causing a helplessness, trembling and even terror. No doubt the experience of the reader will corroborate the observations of Spinoza. Physiologists hold that dreams are temporary insanity, while insanity is a waking dream, and that there is a border land in which they become so confounded that they are no longer distinguishable. This theory appears to be sustained by the experiences of Emanuel, as recorded in his Diary. I quote:

"I had horrible dreams; how an executioner roasted the heads which he had struck off, and hid them, one after another, in an oven, which was never filled. It was said to be food. He was a big woman, who laughed, and had a little girl with her."

Here are specimens of his dreams, and his mode of interpreting them, showing that like Joseph, when troubled because Mary had acted naughty, he considered dreams in the light of Divine Revelation:

"April 26 and 27.—I had a pleasant sleep for eleven hours, with various representations. A married woman persecuted me, but I escaped. It signifies that the Lord saves me from persecution and temptation.

"A married woman desired to possess me, but I preferred an unmarried. She was angry and chased me, but I got hold of the one I liked. I was with her and loved her. Perhaps it signifies my thoughts.

"I nevertheless could not refrain from going after women."

Like Paul, Emanuel never married, yet at the age of 52 he kept a mistress in Italy, as he had formerly done in Sweden. I might occupy columns of the JOURNAL in showing that Swedenborg was either an insane man, or entirely unworthy of confidence. But I deem it needless. Only a lunatic, or one of feeble intellect, who knows and thoroughly understands his history, could think him of sound mind, much less, rely upon his mad effusions as of divine authority; yet there are nearly 100 congregations and about 5,000 members of the New Church in this country who believe that his "sacred disease" made him as much inspired as Lot, the father of his own grand-children, or David, the debauchee, or Solomon, the bigamist. And they are right about it, for Swedenborg was better than the whole contemptible squad.

Was Swedenborg a medium? He might have been, but in studying him I fail to find the least shadow of proof of his mediumship. Epilepsy is no evidence of mediumship, any more than it is of Divine inspiration. On the other hand epilepsy does not disprove mediumship any more than salt water disproves the existence of fresh water. The phenomena of epilepsy bear a close resemblance to the phenomena of mediumship, and this led Dr. Francis Gerry Fairfield into the error of declaring them the same. Scientists often make similar mistakes. There are several species of zoophytes that have been classed with plants, and afterwards, upon more careful investigation, it has been found that their true place was in the animal kingdom. And so I think if Dr. Fairfield will examine the phenomena of mediumship with more care, he will discover a marked difference between it and epilepsy. The doctor knows all about epilepsy, and finding many symptoms in mediumship the same, dogmatically rushes to the conclusion that the causes are the same. Doctors are noted for diagnosing by the symptoms, instead of tracing out the causes. A part of the body may suffer severely from some sympathetic ailment, and judging alone by the symptoms the doctor locates the disease there. One of the most remarkable blunders, of the most eminent physicians in the country, occurred in the case of General Garfield. The symptoms indicated the direction of the assassin's bullet. To make assurance doubly sure a very delicate instrument was invented to find the bullet. (I wonder they did not send for a water-witch with his forked stick to hunt for the stray bullet.) Well, the little joker pointed out exactly the spot where science, judging by symptoms, had already located it. What a wonderful coincidence! What a triumph for medical science! Since the days of Adams and Leverrier, who calculated so exactly where the planet Neptune should be, and where it was actually found by Dr. Gälle of Berlin, no such coincidence had occurred. So they forced a probe, a foot and a half through the solid muscle! So much for judging by symptoms.

If epilepsy and mediumship are the same, because the patient and medium manifest an involuntary movement of the muscles, then galvanism, electricity, fever and ague, etc., must be nothing but different forms of epilepsy, for they cause an involuntary movement of the muscles. I have no patience to combat such sophistry.

I incline to the opinion that Swedenborg was a clairvoyant, but there was such a mixture and confusion of his perceptive faculties that he was wholly unreliable. I admit that his spirit might have been extended hundreds of miles from his body and have seen a great conflagration, but that only proves the fact of clairvoyance, not its reliability. He gives vivid descriptions of the planets, yet adds nothing to what was already known. What a splendid opportunity he missed! He was a very competent astronomer in his younger years, capable of calculating an eclipse. Neither Uranus, Neptune nor the moons of Mars had been discovered at the time of his death. Had he been a reliable medium or clairvoyant, or had he been appointed to a "great work," how natural it would have been for him to discover these planets, calculated their elements and leave the record for posterity. I fancy Mr. Eby replying to this proposition by saying that "God had a work of more importance for him than gazing at the stars," for I am frequently answered in that way. To this I reply that Swedenborg spent months writing a work about the heavenly bodies which was utterly worthless to science, instead of devoting a few days to enrich it with the information that Mars had moons, that there were two primary planets beyond the orbit of Saturn and that there were hundreds of planetoids. Had he done this, his name would now be immortalized. But he missed the opportunity as God did at the great Chicago fire, when he allowed the churches to be consumed but spared the houses for gambling and prostitution, glory to his great and holy name.

All the analogies in nature prove the existence of invisible and immaterial forces, which forces must be spirit. Attraction is a spirit property of matter. Its limits are unknown to science; that is, it is not known to be limited in its manifestations to any particular form of matter, and therefore cannot be denied to man. This is one form of spirit, but since matter has its thousand forms, it is not logical to deny that spirit has a thousand forms. Intelligence is a form of spirit and takes as many forms as matter. Adapted to its conditions, intelligence is as perfect in a twilight monad as in a Baron Von Humboldt. And we must conclude that spirit is indestructible since we know of no force or agent that can destroy it. It can exist independent of every form of matter, but no form of matter can be persistent without the aid of spirit. Like fire, it is either good or evil, according to the conditions under which it manifests. I have never been able to find either fixed good or fixed evil, any more than I can find a positive "up" or positive "down" in space. The terms are merely relative.

And now in conclusion I will pay my respects to Mr. Eby. I have been pecking away at the foundation, from which I understand he uttered his oracles, till it seems to me he has nothing left on which to stand. I have shown that Swedenborg could not have been inspired; that he was, on the contrary, mentally diseased; that he was unable to distinguish between the real and unreal, and that goodness is not a fixed factor. His theory, then, that good spirits do not communicate with mortals, is nothing but a huge negative, about on a par with the murderous negative that burned Bruno and imprisoned Galileo. He experiences no difficulty in accepting and preaching a religion based upon the ravings of a madman, but is unable to accept of facts founded in science and philosophy. Verily, it seems to me that with all his intellect, like Swedenborg, his mind is out of balance, and instead of heaping upon him reproaches, I will close by offering him my warmest sympathy.

Portland, Oregon.

For the Religio-Philosophical Journal.

Mr. Beecher's Sermon On Design In Creation.

This sermon, delivered June 28th, was largely taken up with the doctrine of special providences. It appears to be a kind of stepping backward to bring himself more in line with those whom he must have greatly outdistanced in his previous discourses on evolution. There is considerable tact displayed to make evolution and special providences walk harmoniously together as loving twin sisters. Mr. Beecher is reported as saying:

"Next it has been thought that science, by introducing the doctrine of natural law and giving it a larger and more definite field of operation, has destroyed all possibility of teaching that there is any special providence of God over men and events. If the theistic doctrine of general providence, a supervision of the machinery of the universe, or the Christian doctrine of special providences were to be overthrown by science, it would make a very great breach in our faith in the New Testament or in the divinity of Christ. One of the things that makes life endurable is the thought that we are not so many stones being worn in the brooks and rattled down by booming torrents, but that we are grouped together in families and communities under a beneficent supervision of God himself. If this world is a vast machine, left to nothing but the guidance of natural laws, I get very little quiet. I admit the uniformity of great laws. God works through laws or force. But there is a mistaken idea about laws that they are unchangeable and cannot be controlled. The irresistibleness of natural law is an illusion. Nothing is gentler. Once obey a natural law and it becomes your servant. Everywhere throughout the world you can make a compromise with them. You can put law against law. The very fundamental quality of civilization is that at last large communities have gained such a knowledge of natural laws that they harness them and drive them. I can use the laws of nature so that they will be a providence to me and to my family. And if a man can do that God ought to be able to do at least as much as that by the wiser use of natural law. What is civilization itself but a wise subjugation of natural laws by means of intelligence directed by the human will, and if God cannot create a providence by using—not abusing or violating—natural laws, then he cannot do what the meanest creatures on earth can do in some measure and degree. That there are special providences which would make a premium on laziness I do not believe, but that there is a special watch over communities and individuals I most fervently believe. Nor do I see anything in the scientific revelations of our times that compels me to set it aside.

"In considering the scheme of God upon human life, his providence and direction, we are to bear in mind that we are simply planted here to await transplanting through resurrection, and that which will seem a neglect of God will reveal itself as being a watchful, tender, careful providence. And so, brethren, be not in haste to cast away by the instruction of science, in many of its respects as yet crude, the faith of your fathers, and that which should be the joy, and the courage of all right-minded men. God's eye is on me and mine. He cares, he guides, he defends, and will bring me safely through life to life eternal."

To any one who can feel assured of being under the tutelage, guidance and protection of a Supreme Power at all times, it must be a very great consolation; but it must seem to the average mind, that an individual so directed, should be quite free from mistakes and imperfections. If Mr. Beecher is so abundantly protected, and specially so by the All-Father, then all men should be, the high and the low, for God we are told in the Scriptures is no respecter of persons. We are not to suppose that particular guidance would be extended to a man so illuminated as Mr. Beecher and denied to those standing on the shady side of the tree of human life. Then, does Mr. Beecher's life, or that of any other man, furnish evidence of omnipotent directing? On the same day the sermon above mentioned was preached, Rev. C. E. Laughlin, and sister, of Lenox, Iowa, were drowned on their way to church. If Mr. Beecher had been exposed to like danger, would a special providence have intervened to save him? Is there a man of intelligence in this nation believes that such a miracle would have taken place? It is not long since that a very intelligent clergyman came in to see me. In speaking of miracles, he said:

"During President Garfield's sickness I did not encourage my congregation in getting up prayer meetings for his recovery, for I consider the day of miracles is past."

How many thousand times have we been told since spiritual manifestations commenced with the Fox family, "It must be a fraud for all miracles ceased with the death of the apostles." Spiritualists do not regard such manifestations as miracles, but most of the church people have done so. Some years since, in one of the South American States, not far from three thousand people were attending church. The interior of the building was ornamented with light drapery for a great occasion. The people were on their knees in prayer. The drapery took fire, and the building burnt so rapidly that over one thousand Christians were burnt up. If God does not interfere to save devout worshipers on bended knees and let them be destroyed by the thousand, then where should we look for such a suspension of law as Mr. Beecher talks about. If he could give us one clearly authenticated case, in his own behalf, or that of any one else, it would be worth any amount of theorizing sermons. No one can point to any deific suspensions of law, except far back into the past, where proof is out of the question. Learned men of science, in peering into the past, can find no proof that any law of God has been changed or set aside. Their consolation and delight is in the stability of law. They can't be frightened by any amount of theological guessing or ranting, because they have unfaltering trust in the divine purpose expressed in the permanence of laws that are the "same yesterday and to-day and forever."

Mr. Beecher thinks he could get but very little quiet, were it not for his faith in special providences. I think most persons would feel more restful assurance, under the protection of unalterable principles, than to be subject to the changes of mood that might come to a personal divinity, not subject to the rule of inexorable and infallible law. A man, idolized by his own congregation, is liable to fall into the belief that God thinks very much about him as his earthly friends do.

When I was traveling in the Eastern States some twenty years since, I called upon a lady medium, to whom I was an entire stranger.

A brother-in-law, who in the body was an Episcopalian clergyman, made himself known to me very clearly. Among other things he told me that in spirit-life he was much disappointed in not occupying some privilege or position of distinction, from the fact that he had been a clergyman; but he found that "his rights and those of drunken Jo. were just the same." That is just what every informed Spiritualist will expect to find. The law knows nothing about smiling on favorites; but those who learn the law and obey its demands, they have joy and peace.

Mr. Beecher's idea about subjugating laws, and making servants of them, may be viewed in more than one way. A man may purchase a horse, and make a servant of it, but special regard must be had to the law pertaining to, and governing horses, or the servant will die. Should even as pious a man as Mr. Beecher purchase a sail-boat and go out into deep water, the law relating to sail-boats, would have to be carefully respected, or his servant—the boat—would throw him into the sea. He would find that law is always master—not servant. It is by being humble servants to law, that we can avail ourselves of its blessings. We can hold to no independence—the law must take its own mode of procedure. Mr. Beecher may think he has subjugated, and controls the animating law of Plymouth Church, and, thereby obtains from his servant, the church, about twenty thousand dollars annually; but he finds it necessary to balance, forward and back, and turn a summersault now and then, to keep on the right side of the law of mental growth, ruling in his church. The freedom of action, which he so much enjoyed during the past year, took about seven thousand dollars from his church income. We may not know how much his sermons on evolution will cost him, until the pews in his church are again sold. He may have correctly estimated the progress of intelligence in his congregation; if not, there may be another falling off in the sale of pews. It does not appear that he has subjugated or can drive the law of his church. He is himself a servant to that law, and must obey or some one will take his place. Those persons could not accept Mr. Beecher's view, who claim that God is the soul of the universe, the laws of the universe his mind, will and mode of action. They do not claim that God is a servant, but rather that matter in all its forms, and all finite personalities are servants to him—instrumentalities, to carry out an omnipotent purpose. If we cautiously, humbly, and faithfully observe and carry out his will, expressed in law, we are made happy in so doing. But if we are careless, indolent, indifferent, or perverse as servants of the Most High, we must labor under disadvantages—suffer disappointment, degradation, pain and misery, until we learn to move and act in rounded harmony with the requirements of law. We may not subjugate or dominate principles, but divine principles are our masters, guides, and friendly counselors. The more we know about them, the more perfectly we comprehend and appropriate their blessings in action, the nearer we stand related to God as obedient children and servants.

WM. C. WATERS.

Victor Hugo.

This great poet, who, for sixty years, excited the admiration of France and the world, while touching the noblest chords of the human soul, has gone from among us at the ripe age of eighty-three. From the first day of his illness, in May, he spoke of the coming close of his career with the composure to be expected of one of his faith. His convictions had long assumed a religious character in him, and he seemed to live partly in the Spirit-world. It is for his grieving family to remember his words: "Those whom we mourn are not absent, only invisible." Victor Hugo was one of the first who, in 1853, when certain savants distinguished themselves by venturing a mechanical explanation of them, investigated the phenomena of table movements and telegraphing, at séances in Jersey, with his friends Madame de Girardin, Auguste Vacquerie, and others, the account of which is given in Vacquerie's *Miettes de l' Histoire*. In his will Victor Hugo bequeaths 50,000 fr. to the poor; desires to be borne to the grave in their hearse; and declines the services of any Church; he concludes by declaring his belief in God, and asks a prayer of all souls. The death of the great poet is a national loss to be expressed in becoming national obsequies, before the final interment of his remains according to his will.—*Le Messager.*

An old traveler says he has been to the remotest parts of the earth, and he never yet found a place without beautiful women and whisky.

The Horsford Almanac and Cook Book mailed free on application to the Rumford Chemical Works, Providence, R. I.

Woman and the Household.

BY HESTER M. POOLE.
[106 West 29th Street, New York.]

HARVEST.

Sweet, sweet, sweet,
Is the wind's song,
Astir in the rippled wheat
All day long.
It hath the brook's wild gayety,
The sorrowful cry of the sea.
Oh, hush and hear;
Sweet, sweet and clear,
Above the locust's whirr
And hum of bee
Rises in that soft, pathetic harmony,
In the meadow grass
The innocent white daisies blow,
The dandelion plume doth pass
Vaguely to and fro—
The unquiet spirit of a flower
That hath too brief an hour.

Now doth a little cloud all white,
Or golden-bright,
Drift down the warm, blue sky;
And now on the horizon line
Where dusky woodlands lie,
A sunny mist doth shine,
Like to a veil before a golden shrine,
Concealing, half revealing,
Things divine.

Sweet, sweet, sweet
Is the wind's song,
Astir in the rippled wheat
All day long,
That exquisite music calls
The reaper everywhere,
Life and death must share,
The golden harvest falls.

So doth all end—
Honored philosophy,
Science and art,
The bloom of the heart;
Master, Consoler, Friend,
Make thou the harvest of our days
To fall within thy ways.
—*Ellen Mackay Hutchinson.*

MISS CLEVELAND'S NEW BOOK—GEORGE ELIOT'S POETRY AND OTHER STUDIES.

We have, in this volume, coin from the mint of a woman's brain, some of which deserves to pass current along with the gold of Emerson. The nine essays making up the volume are of varying excellence, but the four first, "George Eliot," "Reciprocity," "Altruistic Faith," "History," and "Joan of Arc," the last, seem to the writer to possess peculiar excellence. The other historical studies would be notable, if these were not so superior.

It is something new for the "Lady of the White House" to write a book, and the public will naturally be critical of any thing coming from such a source. But the judicial reader must be unprejudiced, and state the result without hesitation.

Miss Cleveland has proved herself to belong to the advanced school of thought, and is a fit type of the best culture of the age. If it be true that the real power of woman lies in her spiritual insight, her natural capacity to deal with the great problems of life,—if her strength is exhibited in her intuition and her tenderness, as we believe, then here is testimony which cannot be gainsaid. Miss Cleveland is thrilled and inspired by the omnipresence of Deity, and by the beauty of holiness. Her eyes are unsealed to behold the very soul of things, making the driest incidents of history glow with an inner meaning. God exists; His spirit works forever in the heart of things; therefore, let us rejoice and give our allegiance only to the real and imperishable.

We welcome these studies as a noble contribution to the few choice books which one would wish to have always at hand. They are alike an inspiration and a consolation. Their fervid strains rise like a triumphal hymn over all those sad and jarring measures which have been wrung from the "mournful negations" that mark the hopeless students of the modern school of agnostics.

Nothing in the book is better than the fine discrimination which Miss Cleveland makes between the poetry of George Eliot and Mrs. Browning. To use her words:

"George Eliot, with brain surcharged with richest thought and choicest, carefullest culture, with heart to hold all humanity, if that could save; with tongue of men and angels to tell the knowledge of her intellect, the charity of her heart—yet, having not faith, becomes, for all of satisfaction that she gives the soul, but sounding brass and tinkling cymbal! She will not bid me hope when she herself has no assurance of the thing hoped for. She must not speak faith in the unknown. She cannot be cruel, but she can be dumb; and so her long procession of glorious thoughts, and sweet humanities, and noblest ethics, and stern renunciations, and gracious common lots, and lofty ideal lives, with their scalding tears, and bursting laughter, and flaming passion—all that enters into mortal life and time's story—makes its matchless march before our capture vision up to—the stone wall. And here, she says, is the end. We may accept her dictum, and be brave, silent, undeceived and undeceiving agnostics, but as such we must say to her (of the Spanish Gypsy, for instance) 'This is not poetry! It is the richest realism.'"

And then the author goes on to define the scope of poetry:

"It is the necessity of the poet, his *raison d' etre*, to meet and join the moving of men's minds toward the hereafter. For all minds tend thither. The dullest mortal spirit must at times grope restlessly and expectantly in the outer darkness for something beyond; and this something must exist, will exist, in a true poem. It need not be defined as Heaven, or Paradise, or Hades, or Nirvana; but we must not be confronted with silence; there must be in some way recognition of any sympathy with this deepest yearning of the soul. Many a one not knowing what, not seeing where, but trusting in somewhat and trusting in somewhere, has been a poet and an inspiration to his race.... Mrs. Browning with careless verbosity, still makes her 'Aurora' an immortal, because she and Aurora believe in immortality."

Some of Miss Cleveland's prose is poetry in essence, if not in form. And because her sense of literary form is so accurate, her thoughts so clear and her fervor so sustained, sentences after sentences are poured forth eloquent, rythmic and full of virile strength. The reader recognizes that the author's greatness lies in seeing the causation and spiritual relationship of things. Many of her sentences are epigrams, like this:

"For human history is nothing but one ceaseless flow of cause into effect, and of effect into cause. There is nothing but which is consequent. You and I are nothing but the consequents of a vast tangle of antecedents in all time before."

Again: "I exhort you to the exercise of altruistic faith in the concrete. I say to you, Believe in somebody—somebody in particular. An abstract altruism is good; but if it ripens not into the concrete there is something wrong.... The noble soul would choose rather not to be, than not to be somebody in particular. Herein consists that which so much fascinates and so much misleads, in the dogmas of Buddhism.... The Eastern mystic does well on his plane. His choice is noble, since he has no more to choose from; he admits no better than the best. But his plane is below the highest; he dwells upon the stair, and forever just misses the landing!"

"Many more than the Eastern mystic move on this plane, dwell on this stair, and miss the landing. But our Western Buddhist can not be so joyous in his pessism, because he cannot be so selfish. He belongs to the breeze-impelled, forward-moving race of the restless, pushing genius, the genius which admits no condition good enough to be let alone. This Western thinker knows that the intensest individual life is the man created in God's image: that the supremest living is to fully bring out that image of the Father in the child, in the farthest development and finest finish of that child, separate and distinct from all other individuals of the human family; and he feels the pain of this responsibility which no one can lift from him. ....He knows that whatever life may consciously be to the Brahmin, to him it must be the most hideous and gigantic selfishness to put all things behind him, except the extinction of self; to sit cross-legged under a palm tree extinguishing the *ego*—*i. e.*, throwing off all responsibility to others, in order to attain the eternal irresponsibility."

Emerson divides mankind into two sects, materialists and idealists. Our author, as we have shown, belongs to the latter class. Her mind is open, ever, to a new influx of light and power; the sublime and daring awaken her generous sympathies; to her the drama of history is the drama of an unfolding humanity. Yet, with all her sympathy, Miss Cleveland rises into the region of impersonality, of lofty and undying principles. So have all inspired thinkers who have struck the key-note of the mysteries of life, and the purpose which binds them all together with an endless cord. Whatever be her creed, she belongs to the order of transcendentalists, by the true definition of that word. According to Kant, whatever belongs to the class of intuitive thought is properly called, at the present day, *Transcendental*.

In an age which so completely worships material success, it is a noteworthy event to hear a voice so brave and clear and withal so sweet, soaring like a lark above the clamor of the crowd, in praise of the ideal life. It has yet other songs to sing, which we wait to hear. Meantime, we close with this noble peroration in the essay on "Joan of Arc."

"Let us reject the miraculous theory of Joan of Arc. Let us reject the marvellous. Let us cling to and claim for her, only the extraordinary. For in her I see no nature which I do not see in many a woman of today; but the exercise of that nature we do not often see. What, then, were the courses of nature which in her could produce the extraordinary?

"I reduce all the miracle and marvel and mystery of Joan's history to the extraordinary development of one human capacity—love; the extraordinary exercise of one human capacity—faith.... Her power was but the power which many another woman may have, the power of a buoyant, masterful faith in God, in herself, in humanity, and *a will to come to the rescue*. In her we contemplate not military genius, not surpassing cleverness, not superhuman wisdom; but we do, if we will, contemplate goodness and purity. And within the folds of these incontestible facts we may behold this shining truth; that, when the soul is possessed by a great purpose, all small and minor purposes are lost; that the woman-soul, when in faith it sets itself to the rescue,—in church, state, society, family,—will subordinate all other things; and that the citadel of the soul being beforehand possessed of this divine passion to help, all other and selfisher passions will find no admittance.

"For each of us there waits an Orleans. Some time that crisis battle must be fought, which gives us final victory or ultimate defeat. In the long siege which precedes that crisis battle, we need the faith of Joan, that faith which ranges the soul on the side of the conquering powers, and enlists it in a service which is sure to win. And we need to see our visions, to hear our voices, as Joan did hers; these vislons which open to us from the summit of our holiest resolve, our highest endeavor, our most painful abnegation; those voices which lay on us most strenuous commands and whisper to us, in secret chambers of our beleaguered souls, words of conviction, of courage and of cheer. God grant that we be not unresponsive to that angel voice, that we be not disobedient unto the heavenly vision."

Magazines for July not Before Mentioned.

THE CENTURY MAGAZINE. (The Century Co. New York.) For this number George Bancroft contributes a vivid sketch of Henry Clay, and Alphonse Daudét writes about his friend Mistral the Provengal Poet; portraits accompany these. The Gates of India; George Eliot's Country; Social life in the Colonies, and Frank Hatton in North Borneo are interesting. The Rise of Silas Lapham and the Bostonians are continued. The War papers are profusely illustrated. Several illustrated articles, Poems and Bric-a-Brac with Topics of the Month make an enjoyable number.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) The article The Art of Acting by Henry Irving will attract considerable attention this month. The Pilgrimage of the Thames; In the Lion's Den; In the new Forest; The Sirens Three, and A Family Affair are some of the reading matter and with illustrations make a creditable number.

THE UNITARIAN REVIEW. (141 Franklin St., Boston.) The World no Illusion, by Rev. Thos. Hill, D. D., opens this issue and is followed by The Celebration of John Pierpont's Centennial Birthday; The Divine Humanity; A Visit to our Hungarian Brethren; The Revised Version of the Old Testament; The Test of Literary Success, etc.

THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) Contents: The Marquis of Salisbury; Utility of Phrenology; Darwin and Darwinism; Physiology in its more public Relations; The Hydeborough Mystery and other interesting articles.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Interesting articles will be found under the following heads: General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE SEASON. (The International News Co., New York.) The latest Paris fashions, designs and fancy needle work of all departments are to be found in this monthly.

BABYHOOD. (18 Spruce Street, New York.) This monthly is devoted exclusively to the care of infants and young children, and contains time / and suggestive articles.

LADIES' FLORAL CABINET. (New York City. A magazine of Floriculture and Domestic) Arts.

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) The July number of this monthly begins a new volume and all the departments are full, varied and instructive.

CHAUTAUQUA YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.) A monthly designed for Reading Clubs, Schools and Homes.

THE MIND-CURE. (Prof. A. J. Swarts, Chicago.) The usual amount of good reading is found in this issue.

GOLDEN DAYS. (James Elverson, Philadelphia.) A popular weekly for boys and girls.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be orderes through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

PSYCHOMETRY; or Soul Measure. And Rules for Development, also Proofs of its Power. By Mrs. L. A. Coffin. Boston. 1885.

This pamphlet of sixteen pages details the experiences of the author in psychometry, and illustrates the nature and power of that wonderful faculty.

"I do not like thee, Dr. Fell,
The reason why, I cannot tell."

It has often been wondered at, the bad odor this oft-quoted doctor was in. 'Twas probably because he, being one of the old-school doctors, made up pills as large as bullets, which nothing but an ostrich could bolt without nausea. Hence the dislike. Dr. R. V. Pierce's "Pleasant Purgative Pellets" are sugar-coated and no larger than bird-shot, and are quick to do their work. For all derangements of the liver, bowels and stomach they are specific.

Funk & Wagnalls, New York, announce the seventh edition of Miss Cleveland's book, "George Eliot's Poetry and Other Studies." The demand has been large, beyond expectation, and the orders exhausted several editions before the day of publication. On the seventh day from date of issue of the book the seventh edition was ready in part. Miss Cleveland has reason to be proud of the generous reception given her book, both by the press and the public.

SAM JONES, REVIVALIST.

The Kind of Talk He is Giving His Congregations.

Sam Jones was once conducting a revival in Atlanta. For a full week he addressed himself to the members of the church. At last one of the stewards suggested that he had better begin to pitch into the sinners. "No, sir," said Sam; "I want to get the church good stirred up first. If I never kill hogs till I've got my water hot." What he is saying in Chattanooga, the *Times* thus says:

"The great trouble with preachers in this good day is that they are so elegant that they always refer to hell as the 'burnt district.' This sort of dignity is the starch of a shroud. One preacher said to me once: 'Jones, if I preached as plain as you I'd lose my religion.' I replied: 'If I preached like you I'd lose my congregation.' There is not a man in Chattanooga who doesn't have family prayers that has got as much religion as a goat. I don't want to hear anything from you old humbugs who belong to the church and don't have family prayers. Of course you'll go off and say you don't like some things I've said.

"Some say this book is not the word of God. I've never seen a town yet that didn't have a 'smiling infidel.' The Ten Commandments are sufficient. I care not who wrote them, but the man who lives below them ought to be on the chain gang. You who break them are not only on your way to hell, but are outlaws. You say you have doubts; if you'll quit your meanness I'll be responsible for your doubts. I never saw a man yet, who disbelieved in a hell, who, if there is one, is not making a bee-line for it. A man never had a doubt which, if he pulled it up by the roots, had a seed at the bottom, and the name of that seed is sin. Your infidelity is as deep as your meanness, and no deeper.

"Is there a progressive euchre Christian in town who has family prayers? I have been looking for a Christian—I don't mean a professing Christian—who plays cards and has family prayers; I want to shake hands with him. I'll tell you what—a decent sinner, in the best sense, don't play cards, much less a Christian! You can no more play cards, go to theatres, and attend balls, and be a Christian, than you can fly, and the church member who says that his church does not oppose these things tells a lie as black as hell!

"The women have much to do with this great wrong. It's society—society does so and so—and some people will go to hell with society. There is not a society woman in Chattanooga who doesn't know that she has got to get out of society before she can get to heaven. A woman can't be a Christian and chaperone a ball. The ball-room is the devil's own territory.

"If there is one man I despise it is the dancing master. He comes often from the chain gang to teach the children of church-going parents how to attend a ball! A mother who is a church member, and who sends her child to a dancing school, is a hypocrite of the deepest dye. I have got more respect for a bartender than a dancing master."

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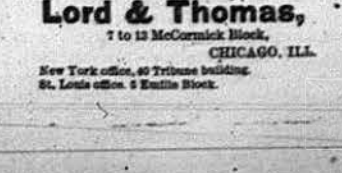
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heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.
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"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters had cured him and would cure me. I pushed at him, but he was so earnest I was induced to use them again.
In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.
It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used.
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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 25 1885.

Higher Possibilities—George Eliot.

George Eliot said: "There are higher possibilities than the Catholic Church, or any other church, has yet presented." Educated in an Evangelical home, her parents devoted and sincere believers and of excellent personal conduct and character, she became a religious devotee in her girlhood—an earnest believer in the doctrines of the orthodox English dissenters. Going out into the world, forming acquaintances with persons of different views, reading the scientific books of the day, thinking of all she heard and read with that depth of power and sincerity, which ever marked her character, she gave up the dogmas of her theological education and avowed the renunciation with her accustomed frankness and fidelity, yet with tender regard for the feelings of her family and old friends.

Hers was a representative case. Losing her faith in the old dogmas, she lost her spiritual basis, her hold on great realities, which lie at the very foundation of things. She was ever after a doubter of immortality; fortunately she never doubted the sacredness of daily duty and personal affection, and her life was full of good deeds done in most kindly spirit and from a solemn sense of duty. She never scoffed or sneered at any sincere faith, and in this was unlike many doubters—of a higher spirit and clearer view than those "who read to doubt and read to scorn." She was a reverent doubter, an earnest seeker for some loftier inspiration to a higher life on earth. Of her it might well be said that she "hungered and thirsted after righteousness"—a deep heart hunger was hers, and it was never satisfied. All her life there was an aching void within, if we may judge by her own words all through her wondrous stories, so full of self revelation, yet not of selfish egotism. Rich as they are in thought as well as description, there is still a sense of chill and incompleteness, a lack of appreciation of the deeper spiritual motives and incentives to action, the undying well-springs of a rich and abiding inner life. She never regained what she lost in her girlhood. At that early day in putting aside the narrow creed of her father, she also put aside the faith that gave men a poor creed, its vitality, the ideal of man as a spiritual being and a sure heir of immortality, and of the Over Soul in all and guiding all forever.

Far warmer and happier her life would have been, could she but have seen and felt the supremacy and permanence of the spiritual life, the destiny of man as a being, made for eternal growth and culture. What a great flood of light would have come to her noble soul, making her life warmer and larger, and her insight more perfect, if she could have had one single and sure proof of the real presence of a dear departed friend! What uplifting and transfiguration would have come to her! All this she has now, but we earnestly desire that the broad and enduring foundations of a spiritual philosophy should be laid in this earthly life, and that these transcendent experiences should come here. To her, as to many others, they did not come because they were not sought. "Ask and ye shall receive"—the seeking and receptive mood is a great help. The lesson of her life is that those "higher possibilities" for which she longed, as do many, will come, not from agnosticism or materialism, but from Spiritualism.

The Living Church, a paper published in this city, says: "Whatever may be said, and whatever may be feared from the encroachments of the Roman Church in this country, is it putting it too strongly to say that there is more to be feared from that loose form of Protestantism that takes capricious fancy or opinion for the law of its development?"

A Defense of the Public Schools.

The Rev. Chas. Stanley Lester, a prominent Episcopal clergyman of Milwaukee, Wis., preached a sermon lately in that city wherein he took strong grounds in favor of the public schools. A summary of his advanced position will prove valuable to our readers. He asks the question: How is the present generation to discharge its responsibilities to the rising generation by supplying the best methods for the attainment of wisdom? In other words, How shall we train our children that they may be thoroughly furnished for the work of life? He then assumes the position that the family and the church are the two agencies which are to co operate for the child's moral and religious training. But, side by side with its moral nature, the child has an intellectual nature, upon the proper training of which depends its equipment for the work of life. It is to participate in the accumulated treasures of human knowledge, and receive that stimulus which shall unfold its perceptive and reasoning powers. The agent for doing this work is the school, and the question constantly forced upon the attention of parents is—What school? The consensus of all civilized nations has established free public schools, for which the whole community is taxed, and which profit continually by the mutual interchange of experiences as to the best methods of obtaining results. Nor can the name Christian be properly applied to education when the proper work of the school only is meant, for there is no such thing as a Christian alphabet. The alphabet is entirely pagan. We teach the children to count in Arabic numbers. We teach them Arabic algebra, Greek geometry and Latin grammar. These things are all entirely pagan, and by no possibility could we Christianize them. The only suggestion ever made towards a Christianizing of education was that the boys in the high schools should read the bad Latin and Greek of the church fathers, instead of the good Latin and Greek of the pagan orators and poets, but it was only a suggestion. The Christianizing process has not gone so far. In view of the facts, the term Christian education, as it is used in religious newspapers and conventions becomes an absurdity. But it is not only Christian institutions, as such, which bid for the support of the country. Every church and every denomination is multiplying schools of its own and recommending its own superior form of Christian education. One would think there ought to be a special Baptist arithmetic, a superior Roman Catholic geography, a Presbyterian history, a Quaker Latin, a Protestant Episcopal chemistry. The perfect folly of all this is apparent on the face of it. Therefore, why must so many millions of dollars be spent to establish these sectarian schools as rivals to the public schools of the land? When one examines into it he finds the real object to be that children may be drilled into a certain ritual, or taught some special form of dogmatic theology. These sectarian schools, therefore, are established for the avowed purpose of widening and strengthening the differences between Christians, of prejudicing growing minds, of intensifying bigotry; and this narrowing of the intellect is called Christian education.

The public schools are called Godless. Of course they are, and ought to be. The church is the institution whose duty it is to remind the children of their duties to their heavenly Father, and it is a confession of weakness if the church claims to invade the precincts of the school. The alphabet, the multiplication table, geography, spelling, are all secular things, with which religion has nothing to do; and as for history, it is so easy to color it, to suppress part of it, under the specious pretext of the glory of God, that no church in Christendom may be safely trusted to teach it. Those countries in Europe which have had long experience with ecclesiastical supervision of education are taking it resolutely out of the hands of the church. We in this country caught by the glamor of prospectuses and fascinated by the grateful sound of piety are in danger of falling into the same old trap. It is time to take warning. The danger is not from Catholic schools alone, but from every school which professes to supply Christian education.

Curious Manifestations.

An account of strange visitations at the bedside of a sick mother and over a cradle in which her child had died quite suddenly, comes from Hartford City, Ind. The supernatural manifestations come in forms—often as bright lights that hover over the head of the sick lady and about her bed; and their visitations are not confined to night, but appear in the daytime, and have been witnessed by several persons living in the vicinity of the afflicted. On one occasion an object like a dove came in at the window at twilight, hovered for a moment over the crib in which the babe died, then about the corner of the room in which the little form reposed in its tiny coffin, then flew about the bed of the sick and heart-broken mother, and for a few moments hovered over her head, then vanished through the window and was seen no more. Rappings and other manifestations are constantly occurring, together with strange, weird sounds indescribable in their character, and have served to confuse the imaginations of the otherwise skeptically inclined to a degree that was never witnessed before. Many of the watchers who have been witnesses of these peculiar and, to them, inexplicable manifestations, are loath to go near the dwelling of the sick lady. These occurrences are vouched for by any number of responsible persons living in the neighborhood.

Canadian Superstition.

A Montreal (Ca.) correspondent of the New York *Evening Post* gives a graphic account of the fanaticism and superstition of the Canadians, as manifested when the body of Archbishop Bourget lay robed in his sacerdotal vestments exposed, not only to the view, but also to the touch of tens of thousands who flocked from all parts of the province to visit, and apparently, to worship the dust of one whom they believed was inspired with supernatural, if not divine, power. In another sanctuary, that of Notre Dame de Pitie, were exposed the remains of the predecessor of the Archbishop, who had been interred in its vaults nearly fifty years previously. The Sisters of the Congregation, with the approval of Mgr. Fabre, the present Bishop, secured one of the dead prelate's feet as a relic to be deposited in a special altar and venerated each year on the anniversary of his death. It appears from the account given that a French paper, describing the scenes, related that immediately after the Archbishop closed his eyes in death, which took place in the presence of about three hundred people, the room being thrown open to all the faithful, two priests and three nuns were placed around the body to direct those who came to touch the prelate's hands and vestments with their beads and other pious objects, and to preserve them as talismans. Millions of articles were in this way brought into contact. A few minutes after the Archbishop had breathed his last a fashionably dressed lady drove up in her carriage, and with a sick child in her arms knelt reverently, and clasping the hands not yet cold in death, cried in the most piteous manner: "Oh, Monseigneur, you cured one of my children; will you do as much for another?" The body lay on a high catafalque, around which four priests were busily engaged receiving books, beads, crucifixes, and even children to be placed in contact with the body. Others were doing a rushing trade in disposing of rosaries which had been sanctified by contact. During these proceedings a procession of priests, headed by ten Bishops, entered to sing the last libera prior to laying the remains in the vault. The body of the Archbishop was taken from the catafalque and removed from the wooden casket to one of metal. A rush was made for the discarded coffin, and so indecent became the scene that the police had to be called in order to keep the fanatical multitude from injuring each other in their attempts to capture the lining and trimmings. Finally, order was restored. Then the priests commenced breaking up the coffin, and distributed it to the people in small pieces. The *Post* correspondent states that the Archbishop was throughout his whole life an unbending, uncompromising Ultramontane. He forbade Catholics to have social intercourse with Protestants, and refused to recognize a law passed by the Dominion Parliament to prevent undue clerical influence in electoral contests. The Jesuits, who had been expelled from Canada after the conquest by the British, and had their property confiscated, were in 1842 by him invited to return to the Province, which they were not slow in doing, in company with the Oblate Fathers and a number of the Ladies of the Sacred Heart. He also imported the Christian Brothers from France, gave them funds to erect schools, and during his lifetime supported and nourished a system of education by these Brothers, the result of which to-day is too plainly revealed in the ignorance of the great mass of the male Catholic population who have been educated under their training. He forbade his flock from attending other scholastic institutions, even if under the direction of lay members of his communion.

One of Plymouth's Noted Characters Passes Away.

We learn from an exchange that the death of Clement Bates, or as he was more generally and familiarly called, Sexton Bates, occurred July 13th, at Plymouth, Mass. His death removes from Plymouth one of the oldest and best known residents, who held a firm place in public regard and who will be missed by all classes of citizens. Mr. Bates was born in October, 1792, and, therefore, at the time of his decease had nearly completed his 93rd year. In 1831 he was elected town sexton, and for fifty-two years held that position, and faithfully executed its duties, burying in the time 3,250, and ringing the bell four times daily, as well as for Sabbath sermons, funerals and fires. He was twice married, and fourteen children, thirteen grand-children, and twelve great-grand children have been numbered among his descendants. In religious belief Mr. Bates was an ardent Spiritualist, and his firm faith in the realities of the future added greatly to the comfort and happiness of his declining years. He claimed to see and to hold converse with departed friends, by whom he was surrounded, and who aided him materially in many ways. His physical and mental faculties were retained to an unusual degree up to the time of his final illness, his memory being so clear and reliable that he was frequently consulted in matters of importance pertaining to the past. Few persons in the community would be more generally mourned, and none will be held in kindlier remembrance than the venerable town sexton.

Mr. W. Wilson of Cleveland called at the JOURNAL office last week and left a curious bit of manuscript which a medium of his city was impelled to write. It is thought by Mr. W. from what little he is able to learn that the language is very ancient. An effort will be made to have it deciphered.

Victor Hugo's Spiritual Views.

Confirming what we have said of the experiences and views of Victor Hugo as a Spiritualist, a late number of *Light* reports his conversations with friends, and quotes from one of his poems as follows:

"We do not die altogether," he would say; "our individuality survives; and, while I am talking to you, I am certain that all around me are the souls of all the dear ones that I have lost and who hear me." He could never quite reconcile himself to the fact that his favorite daughter, who was drowned, was really dead. He often thought he heard her footsteps in the house and her hand on the handle of the door:

"..... Silence! elle a parlé!
Tenez! voici le bruit de sa main sur la clé!
Attendez! elle vient. Laissez-moi que j'écoute;
Car elle est quelque part dans la maison, sans doute!"

Imperfectly rendered in our tongue these lines read:

"Silence! she speaks!
There! Her hand is on the door knob!
Wait! she is coming. Let me listen;
She is doubtless in the house somewhere!

Surely all this is the clear and beautiful expression, the deep feeling of the fact of spirit presence.

The great Frenchman, so widely honored and loved, was a Spiritualist.

GENERAL ITEMS.

G. B. Stebbins will speak at Freeville, Tompkins County, New York, Sunday August 2nd.

Lyman C. Howe will go to Cassadaga, Aug. 1st, where he is to take the place of Mr. Kellogg as chairman of the camp meeting.

Subscribers will please bear in mind that it costs as much to publish the JOURNAL in summer as at any other season, and that the publisher needs the money due from those in arrears.

The ideal Christian community would seem to be in Iowa, where under one pastor, Presbyterians, Baptists, Congregationalists, are harmoniously working together. The Sunday school superintendent and two of the Bible-class teachers are Baptists, one of the Elders is a Congregationalist, and another is a Lutheran.

A girl at Harvard, Miss Brown of the Annex, has led the entire college in all its departments. She passed the examinations to enter on an equal footing with her brothers, has taken instructions from the same professors, though at separate recitations, and heads them all in rank. She cannot take a diploma, but she can have a certificate of testimony of what she has done.

Cholera is said to have been carried to every country on the globe, except the islands of the South Pacific, Australia, the Cape of Good Hope, the islands of the North Atlantic, and the western coast of South America—all separated from India by a wide expanse of ocean and having no commercial intercourse with that country.

A correspondent writes: "Mrs. E. L. Watson lectured in the Unitarian church, Troy, N. Y., Sunday, July 12th, morning and evening, to large audiences. It was quite an event, as this pulpit had never been occupied by a Spiritualist before. She has met grand audiences, good, inspiring influences, cordial, even enthusiastic, receptions wherever she has lectured during her Eastern tour."

The JOURNAL is daily in receipt of commendatory letters from all sections of the country. For these we are grateful; but we would strongly impress it upon the minds of all who believe the JOURNAL the best representative of Spiritualism, to actively engage in extending its circulation. During the camping season hundreds can be induced to become permanent readers by a little effort in calling attention to the paper.

The daughter of a peasant farmer, at Mataska, Finland, has suddenly shown singular mediumistic faculties. She falls into a kind of fit; then, becoming calm, she addresses those about her in choice and fluent language, very logically, and without repetitions. What comes from her lips is marked by pure morality without any allusion to the dogmas or doctrines in which she has been brought up. People come and listen to what she says with wonder. Spiritism is unknown there even by name.—*Le Spiritisme.*

A reunion of the Ohio and Western Pennsylvania posts of the Salvation Army was held in Halcyon Hall, Cleveland, Ohio, a short time ago. A member of the army, Flora Dunn, of East Liverpool, Ohio, became very much excited and was so affected by the heat of the room that she fainted. She was laid out on a row of chairs and no efforts made to revive her. This occurred at nine o'clock in the morning, and when a reporter called at three in the afternoon, the woman was still in a stupor, and surrounded by a throng of men and women, singing, shouting and praying. When the reporter offered to call a physician, he was threatened with personal violence if he should do so. They said the woman was holding communion with the Lord. She remained unconscious until seven o'clock this evening, when she revived, but was so weak as to be unable to communicate with the fanatics who refused to aid her.

Mrs. F. O. Hyzer in a letter from Montpelier, Vermont, enclosing the name of a new subscriber, says: "I leave no home without "having borne my most emphatic testimony "in favor of the JOURNAL and the noble "stand it takes in support of true mediumship, honest mediums and an elevated spiritual philosophy.

"I am speaking every Sunday and very "much enjoying my drives and rambles over "the hills and through the valleys of this "beautiful mountain State; I hope to derive "great physical benefit by the change from "my long confinement in the city atmosphere."

Dr. E A. Smith of Brandon, Vermont, has secured very favorable excursion rates, enabling visitors to visit four camps for eight dollars, and good until September 30th. He has also other tickets at low rates for his camp at Burlington. Parties interested can address him. He will also be at the different camps on certain days in the interest of his excursions.

The Chicago *Herald* says that "scientists and theologians are studying the case of the young lady in Central New York, who took the gold medal at her graduation for reading the best essay, a production which was afterward found to have been stolen bodily from a magazine. She returned the medal as soon as her dishonesty was exposed, and expressed great penitence for her act. The point which the wise men are now debating is, whether she would have repented if she had not been found out, and, if so, when? The discussion promises to lap over into the fall season to some extent.

A fine crowd attended the Spiritualists' grove meeting at Island Park recently, and the verdict of every one is that they were treated to a most satisfactory meeting. Prof. A. B. French made what was considered by all present to be one of the most eloquent efforts they ever listened to. Mrs. Isa W. Porter's character readings were simply wonderful, while Howell, the blind boy, gave some remarkable exhibitions of trance speaking. The evening meeting was held on the boat as it slowly floated down the stream to this city. The managers and every one are highly pleased with the success of the meeting.—South Bend *Times.*

Dr. Joseph Beals passed through Chicago last week on his way home from Zacatecas, Mexico, where he has been for the past eight months. As President of the N. E. Spiritualists Camp Meeting Association, Dr. Beals has presided over the Camp at Lake Pleasant during the eleven seasons past, and on all hands it is conceded that he is the best man to continue in charge, hence his long journey home. The Doctor reports the mining interests in which he is concerned in Mexico as in a most promising condition. He looks hale and hearty, and is as vivacious and hopeful as ever. Despite his long contact with Spanish speaking people he is still able to talk good English and is apparently proof against the cholera.

It is said that Dr. Lyman Beecher was sometimes absent-minded and forgetful. Mrs. Beecher once received a sum of money, and it was the occasion of great rejoicing, because it would enable them to pay a bill for a carpet; so she committed the money to her husband, charging him to attend to the matter immediately. In the evening the Doctor returned from the city in high spirits, and described a missionary meeting he had attended. "Doctor," said Mrs. Beecher, "did you pay for that carpet to-day?" "Carpet! What carpet?" responded the Doctor. "Why, the one I gave you the money to pay for this morning." "There!" said the doctor, "that accounts for it. At the missionary meeting they took up a contribution. When they came to me, I said I had no money to give them—wished I had—at the same time feeling in my pocket, where to my surprise, I found a roll of bills; so I pulled it out and put it in the box, wondering where it had come from, but thinking the Lord had some how provided."

Mrs. E. Adelle Bennett of Syracuse, says she is and has been a Spiritualist for many years. She further affirms that Henry Slade attempted to palm off spurious phenomena in the place of the genuine which she hoped for. John W. Truesdell lives in Syracuse, too, and has given Mrs. Bennett the benefit of his experience and, no doubt, much brotherly advice. John is an excellent adviser—up to a certain point. John is also a shrewd business man and the author of "Bottom Facts," as he calls it. Mrs. B., assisted by John T., told the story in a paper called the New York *Sunday News*. Of course, it was perfectly proper and natural to mention "Bottom Facts." Result, (1) Mrs. B. relieves her mind, she thinks, and (2) John the smiling banker and book maker, secures a full page advertisement of his work free of charge. Mrs. Bennett should learn that every séance must stand on its own merits, and that were Slade never to give another honest séance, the recorded evidence of many competent observers who have testified to the reality of the phenomena in his presence would not be in the least invalidated.

A telegram from San Francisco, Cal., indicates that Mariana Muriatta, widow of the famous bandit, Joaquin Muriatta, who styles herself the Prophetess of the Sierras, is likely to soon come before the courts as defendant in a criminal suit. She resides in the Cantua Conon, Fresno County, and last year created much excitement among the Spanish residents of that section, causing them to assemble at a rendezvous in the Coast Range Mountains to await the Judgment Day, which, according to her prophecies, was close at hand. News reaches here to the effect that Dolphina Carona was on a visit to the residence of the prophetess, with his wife and child, and during their stay Mariana made a prophecy that they would start home and come back crying. They started home shortly afterward, but they had proceeded only a short distance on their journey when their child was taken violently ill and they returned, truly enough in tears, for the child died half an hour afterward. Those who learned of the matter at once assumed that Mariana had poisoned the child in order to establish her reputation as a seeress among the ignorant people. The officials of Fresno County have been notified, and a legal investigation is now in progress.

Mr. John McDougall of New Orleans spent a part of last week in Chicago, and has now gone to northern Wisconsin to remain until October.

Walter Howell has been lecturing lately at De Sota, Mo., Coopersville, Mich., and South Bend, Ind. He has an engagement to speak at Kent, Ohio, and Jamestown, N. Y. He goes to Philadelphia about the 4th of August, and from there to Lake Pleasant. He leave Chicago soon to fill Eastern engagements.

The Lake Pleasant Siftings will this season be under the editorial and business management of Mr. George W. Davies, who conducted it so ably last year. With greatly increased facilities, new type, new press and a good corps of reporters Mr. Davies will make the *Siftings* indispensable to campers and visitors at Lake Pleasant.

Buddhism has become so fashionable that Dr. Thomas A. Wise, in his handsome "History of Paganism in Caledonia," just issued by Trubner, London, argues that Great Britain was reached by Buddhist missionaries, who converted the natives from Druidism to Buddhism! Dr. Wise has been led to this theory by the similarity of the sculptured monuments found in Scotland and the Himalayahs.

A subscriber in Montana asks the JOURNAL to publish accounts of genuine materializations. This we are always ready and happy to do. Unfortunately the average account is so wholly devoid of all scientific value, of any weight as conclusive proof of the phenomenon, that its publication is worse than useless. The JOURNAL is ever open to record carefully conducted experiments; when such are received they afford the editor great personal satisfaction.

Buffalo's (N. Y.) crematory project is being pushed, and it is probable that the incinerator will be built and in full operation before next winter. About three-fourths of the stock has been subscribed for, and a lot has been bought from the Metcalfe estate, on the south side of Delaware avenue, between Linwood and Delaware avenues. It fronts 181 feet on Delaware avenue, and has a length of 150 feet. Upon this the crematory temple will be erected. The process of cremation invented by Joseph Venini of Milan, Italy, will be used. It is now the one in vogue in all the principal cities of Italy. Considerable correspondence has been had with Venini, and lately a contract was sent to him. He will probably come to Buffalo, and the apparatus will be erected under his personal supervision. The designing of the temple is as yet an open question, for nothing has yet been done in that direction. When the dimensions have been received from Italy, architects will be invited to prepare plans and specifications.

Muscular Christianity is what the citizens of Coldwater, Mich., had an exhibition of a short time ago. During the progress of a Free Methodist camp meeting near that place a respectable lady got the "power" and lay in a trance for several hours, when a physician advised her removal, at which proceeding the minister, the Rev. Robert Clarke, objected and resorted to forcible measures to prevent. A complaint for assault and battery was lodged against him, and when arrested by the Sheriff he readily accepted the situation and prepared to accompany the officer to town, when the Rev. E. Matthews, the Presiding Elder, interposed and proposed to rescue Clarke. During the altercation both the Sheriff and Matthews were quite seriously bruised and blood drawn on both, and with drawn revolver the Sheriff and his deputy took Matthews also into custody for resisting an officer. Both were placed under bonds for examination before Justice Purinton. The cases excite an unusual amount of interest on account of the prominence of the alleged offenders, the large number of Free Methodists in the county, and the intense feeling that is being aroused in the neighborhood.

A Bengalese saint, who advertises remarkable cures, is living inside a "pucca" grave six feet deep, which is covered over with masonry, keeping only a two-inch hole through which to serve him with his daily food, consisting of orange or pomegranate juice with one almond daily. In this state he will remain for forty-five consecutive days; and through the hole a string has been passed into the grave, one end of it being tied to a bell suspended on a bamboo post to enable him to give an alarm in case of danger or mishap. He also uses it to respond to calls inquiring after his health, signifying thereby that he is all right. After he entered, the opening was blocked up, barring the hole; and then, leveling the place with earth, some greens were sown, which, being regularly watered, thrive nicely. He takes rose-water in lieu of plain water to wash his face, hands and feet before saying his prayers. A money-order came to his address from Bombay, which, being rolled up, was dropped into the grave through the hole. It was shortly after passed back, duly signed by the holy man.

Quick Time.

The other day a special train bearing railroad officials, made the run over the New York, West Shore and Buffalo Railway, from East Buffalo to New York City, a distance of four hundred and twenty-two miles, in eight hours and seventeen minutes. Several miles were timed and run in forty-three seconds each. One run of sixty-four miles was made in fifty-five minutes. This is one of the best evidences of the character of the road bed and rolling stock that could be imagined. The "West Shore Route" has a glorious future in store if the good wishes of the public can avail anything.

First Spiritual Temple, Boston.

To the Editor of the Religio-Philosophical Journal:

Last Sunday forenoon, by appointment, I met Marcellus L. Ayer of this city and spent an hour with him in going through the new "First Spiritual Temple" which he has built and deeded in trust to the trustees of the Working Union of Progressive Spiritualists. The building is in the Back Bay district—a part of the city which was low land covered daily by the tide, but now filled twenty feet and covered with the finest houses and other buildings. Near by are the Art Museum, Phillips Brooks's church, and some large hotels. It was interesting to see, on the corner opposite the temple, the new Hollis Street Church, built on another site by the Unitarian Society to which that veteran Spiritualist, John Pierpont, preached for years.

The temple is a handsome and solid building, of brown stone and gray granite with entrances in front and rear. The basement, partly above ground, light and airy, has a large room for children's meetings, an ample library room, and the heating apparatus. On the first floor above is the large audience hall; at one end a gallery, and opposite a platform, with a large and excellent organ above. The seats curve toward the platform from either side, each seat fixed in its place, made to fold back, roomy and easy, and they accommodate thirteen hundred persons, with room for extra seats so that over sixteen hundred can be at ease. The proportions of the room are good, its style and finish simple, yet rich, its general aspect ample and noble. Still above this, reached by broad and easy stairs, and by elevator, are the upper rooms, eight or ten I think, halls for seating smaller companies and rooms for conversation and mediumship of various sizes and styles, some very graceful in their curved outlines, and all finished in a chaste and tasteful way. All is thorough and durable, "built to stand," as Mr. Ayer said, and the massive walls seem fit to last for centuries.

Two years ago it was commenced, and is to be opened for public use the last of September. Mr. Ayer planned it all himself, made the rough sketches which the architect followed in his drafts, and every room is made after these original sketches. The ventilation is excellent throughout, and I forgot to mention the convenient arrangements for feeding the hungry at any social festivities.

The temple as it stands cost two hundred and fifty thousand dollars. Mr. Ayer, who paid all this cost himself, is a quiet and unassuming man, engaged in business as the head of a firm in a large wholesale grocery trade, built up from small beginnings by his persistence and sagacity. He gives one the impression of clean habits, reliable character and good judgment. His aim and idea is to make this temple a permanent seat and center for spiritual education and development in unison and sympathy with human efforts and wise reforms. He is chairman of the board of trustees, and before him and his coworkers is the high and noble task, not without its difficulties, of carrying on wisely a work so well begun. This task they aim to take up in their own way, gaining all light and counsel possible, learning by experience, "hoping all things, enduring all things, and proving all things," as they grow. The largely generous efforts of Mr. Ayer is worthy of high respect, and the trustees should surely have the best hopes and wishes, the heart-prayers of all. G. B. STEBBINS.

Boston, Mass., July 14, 1885.

Lake Pleasant Camp.

To the Editor of the Religio-Philosophical Journal:

Friday, the 11th, at 7 A. M., I boarded the train for Lake Pleasant, arriving there about 11 o'clock. The foliage along the route and at the Lake is in a most flourishing condition after the recent rains. We found about forty-five families already located there for the season; also ten new buildings in the process of erection. It is rumored that Mr. Barnard will build a new rink. The idea has been advanced to build it over the ravine, a rink and bridge combined, with a wide veranda overlooking the Lake and in view of the incoming trains. The new lease for fifteen years will, I think, give general satisfaction. The sanitary measures cannot fail to please in every respect, as every precaution has been taken to have everything in a pure and healthy condition. The different springs at Lake Pleasant have great medicinal qualities, which I think is not generally known, except by a few who have received benefit from them. S. F. P.

Pawtucket, R. I., July 15th.

General News.

Diphtheria has once more made its appearance at East Tawas, Mich.—Gen. Grant is reported as discouraged and anxious for the end to come.—The camp-meeting of the Rock River Conference at Lake Bluff has closed.—The religious question will be the most important factor in the coming general elections in France.—Cardinal Howard will spend a short holiday as the guest of the Earl of Carnarvon at Dublin Castle.—There is a movement in Jefferson looking to the annexation of certain portions of the town to Chicago.—A Liberal manifesto is about to be issued by Mr. Gladstone for the guidance of speakers during the campaign.—Last Monday the trial of Riel, the leader of the recent disturbances in Northwest Territory, begun.—A large number of Americans have been blackballed who were applicants for admission in to the Bachelors' Club of London.—It is stated that if the military attempt to disarm the redskins of Indian Territory, who have caused the array of such a large body of soldiers against them, there will be resistance to the death.—At the Socialists' meeting on the Lake Front last Sunday, one speaker indulged in the customary house-burning and dynamite talk. Another compared himself to Jesus, the persecuted and good.—The dispute between the cattlemen and Secretary Lamar in regard to the trail through the Indian Territory has been settled, the bullock barons yielding under protest to the order from the Interior Department.—Crop reports from the North-western States show that in many localities there will be a better yield of wheat than was at first anticipated, while the news concerning corn, oats, barley, potatoes and hay is very encouraging.—Samuel Crocker, editor of the *War Chief*, the organ of the Oklahoma colonists, has been arrested on the charge of "seditious conspiracy" and "inciting sedition and rebellion against the United States Government." A number of other arrests of settlers on the same charge is also recorded.

Our national air of Yankee Doodle, says Webster, was composed by British officers, in ridicule of American troops. Yet ere long the last of the British army laid down its arms at Yorktown while this same air was played in the ears of officers and men.—A Rutland, Vt., lady tells of sparrows which drove a couple of robins from their nest, and taking possession laid their eggs and hatched a brood of sparrows and one robin. The robin has ever since remained with the sparrows, refusing to go with the robins.—Scotch shepherd dogs are now employed at the Cape in herding ostriches, a work which they perform with great sagacity. Two men on horseback and one dog will drive a troop of 100 to 150 full-grown birds with as much ease as six or eight men on horseback.—The dairy products of the United States are a potent factor in the agriculture of the country. They exceed the oat crop $350,000,000, the wheat crop $100,000,000, the cotton crop $220,000,000, the product of iron bars and steel $257,000,000, and the pig-iron output $419,000,000.—The average property loss by each fire in the United States last year was $7,389. The heaviest average loss was on ten rubber factories, $63,727; the lowest on 7,074 dwellings, $1,396. Hotels came nearest the average, 540, with an average of $7,979. On 728 saloons and retail liquor stores the average loss was $1,419.—Before the days of the telegraph carrier pigeons were successfully utilized in journalism. When Daniel Webster made his famous speech at the completion of the Bunker Hill monument triplicate copies of his address were sent by three pigeons. Two of the birds reached the New York *Sun* building with the speech in good order, and the *Sun* thus succeeded in leading its contemporaries twenty-four hours. The third messenger fell exhausted in a field in Connecticut, and a farmer picked it up.

New York City has 63,000 paupers.—Pope Leo is a confirmed dyspeptic.—The Sultan of Turkey is taking music lessons.—Philip Marston, the poet, is now entirely blind.—Wheat is cheaper now than it has been for nearly 100 years.—One hundred in the shade is not an uncommon temperature in Memphis.—The tomato is being introduced into Turkish gardens, where it goes as the red egg plant.—The month of May produced more suicides throughout the country than two or three ordinary months.—The *Lancet* says the London hospitals are full of small-pox patients "who did not believe in vaccination."—The fleeces of Angora goats average seven pounds, and are worth 50 cents a pound. That is in California.—A Montana ranchman owns a dog which, it is said, can pick out all the cattle that have his master's brand.—J. T. N. Hancock, of Carnesville, Ga., has gone mad through religious excitement, believes that he is John the Baptist, and clamors for the return of his head.

Health and Pleasure 'Midst the Pines of Northwest Wisconsin and on the Shores of Lake Superior, is the title of a pamphlet received. It gives description of the locality mentioned, and will be found of interest by the tourist. All information can be had of W. B. Wheeler, 13 Nicollet House, Minneapolis, Minn.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brade Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—*St. Louis Presbyterian, June* 19, 1885.

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 1292 pages royal octavo, leather. See advertisement in another column.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

A writer in the "Open Letters" department of the August *Century* discusses the question, "What shall be Done with Our Ex-Presidents?"

General Grant's article on "Vicksburg" is to appear in the September *Century*.

Business Notices.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

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Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 416 Adelphi St., near Fulton, at 11 A. M. and 7:30 P. M. Sunday school at 2 and Conference at 3:30 P. M. Hon. A. H. Dailey, President; C. G. Claggett, Secretary.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M and 7:30 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate.

E. J. HULING, Sec. H. J. HORN Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30 in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J Colby, Secretary.

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SUMMER SALE OF BOOKS.

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Golden Memories of an Earnest Life. Being the Biography of A. B. Whiting: Together with selections from his poetical compositions and prose writings. Compiled by his sister. Spiritualists of Michigan must certainly feel an especial interest in this work and we trust they will want a copy at the low price of 60 cents, former price being $1.50.

The Safest Creed. By O. B. Frothingham. This work consists of thirteen Discourses of Reason by the well known thinker. Cloth bound, heavy tinted paper, $1.50, now offered at 60 cents each.

Manomin: A Rhythmical Romance of Minnesota, the great Rebellion and the Minnesota Massacres. By Myron Colony. Published at $1.25, now offered at 50 cents.

Key to Political Science; Or Statesman's Guide. By John Senff. Published at $1.25, now 50 cents.

The Halo: An Autobiography of D. C. Densmore. This volume is intended to be a truthful autobiography of the author and there are many who will be glad to have it in their library. The retail price is $1.50, we will close out the stock at 75 cents a copy.

The Clergy a Source of Danger to the American Republic. By W. F. Jamieson. Originally $1.50, offered at 50 cents.

The Burgess-Underwood Debate. Between Prof. O. A. Burgess, President N. W. Christian University, Indianapolis, and Prof. B. F. Underwood. Cloth binding, $1.00, the remaining few to be sold at 60 cents.

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The Record Book. A book for Societies about forming, and contains the Declaration, Articles of Association and By-Laws and Record. These are followed by blank sheets enough to use at the meetings and will be found to be just what is wanted, and will save much time for those forming the Society. Former price $1.50, now offered at 75 cents.

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New England Spiritualists'
CAMP-MEETING ASSOCIATION.
12TH ANNUAL CONVOCATION
AT
Lake Pleasant, Montague, Mass.
(On the Hoosac Tunnel Route, midway between Boston and Troy.)
August 1st to August 31st, 1885,
Inclusive.

SPEAKERS.

Sunday, August 2d, Hon. A. H. Dailey, Brooklyn, N. Y.; Mrs. Juliette Yeaw, Leominster, Mass.
Tuesday, Aug. 4th, Mr. Chas. Dawbarn, New York, N. Y.
Wednesday, Aug. 5th, Dr. J. R. Buchanan, Boston, Mass.
Thursday, Aug. 6th, Mrs. R. S. Lillie, Brooklyn, N. Y.
Friday, Aug. 7th, Mr. Chas. Dawbarn, New York, N. Y.
Saturday, Aug. 8th, Mrs. N. J. T. Brigham, Elm Grove, Mass.
Sunday, Aug. 9th, Mr. J. Clegg Wright, Philadelphia, Pa.; Mrs. R. S. Lillie, Brooklyn, N. Y.
Tuesday, Aug. 11th, Mrs. R. S. Lillie, Brooklyn, N. Y.
Wednesday, Aug. 12th Mr. J. Clegg Wright, Philadelphia, Pa.
Thursday, Aug. 13th Mrs. R. S. Lillie Brooklyn, N. Y.
Friday, Aug. 14th, Mrs. Sarah A. Byrnes, Boston, Mass.
Saturday, Aug. 15th, Mr. Walter Howell, Philadelphia Pa.
Sunday Aug. 16th, Mrs. Sarah A. Byrnes, Boston, Mass.; Rev. George Chainey, Boston Mass.
Tuesday, Aug. 18th, Rev. George Chainey, Boston Mass.
Wednesday, Aug. 19th, Mrs. Fannie Davis smith, Brandon, Vt.
Thursday, Aug. 20th, Rev. George Chainey, Boston, Mass.
Friday, Aug. 21st, Miss A. M. Beecher, Newtonville, Mass.
Saturday, Aug. 22d, Mr. J. Frank Baxter, Chelsea, Mass
Sunday, Aug. 23d, Rev. E. P. Powell, Clinton, N. Y.; Mrs. F. O. Hyzer, Baltimore, Md.
Tuesday, Aug 25th, Rev. E. P. Powell, Clinton, N. Y.
Wednesday, Aug. 26th, Mrs. F. O. Hyzer, Baltimore, Md.
Thursday, Aug. 27th, Hon. A. H. Dailey, Brooklyn, N. Y.
Friday, Aug. 28th, Miss A. M. Beecher, Newtonville, Mass.
Saturday, Aug. 29th, Mrs. Sue B. Fales, Boston, Mass.
Sunday, Aug. 30th, Mrs. N. J. Willis, Cambridge, Mass.; Mr. J. Frank Baxter, Chelsea, Mass.

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MUSIC.

The Fitchburg Military Band, of twenty four pieces, will arrive Saturday, Aug. 1st, and remain until Monday, Aug. 31st, giving two concerts daily—at 9:30 A. M. and 1 P. M. This well known band will fully sustain its reputation this summer of being one of the best organizations of its kind in the State. Mr. Pratt, the leader, has made several changes for the better in its make-up, and the habitues of Lake Pleasant may confidently anticipate the pleasure of listening to some of the best concerts ever given by this Band.

The Russell Orchestra will furnish music for the dancing assemblies at the Pavilion afternoon and evening.

We take pleasure in announcing the engagement of Mr. Lillie of Brooklyn, N. Y., to lead the singing by the audience, with music by the Band. Mr. Lillie will be assisted by his wife and other eminent vocalists. Mr. J. Frank Baxter will also be present the last two weeks of the meeting, and will frequently entertain the audience with some of his choice songs.

THE HOTEL.

Under the management of H. L. Barnard, of Greenfield, will be open for guests July 15th. Address Greenfield, Mass.

For particulars concerning transportation of camp-equipage and baggage, leasing tents and lots, engaging lodging and board, schedule of railroad fares, etc., see annual circular, which will be sent post paid to any address by N. S. HENRY, Clerk, Lake Pleasant, Montague, Mass.

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CAMP MEETING.

The Solomon Valley Spiritualist Camp Meeting will be held at Delphos, Ottawa County, Kansas, commencing on Friday, August 21st, and closing Sunday evening, August 30th. We expect to organize a permanent camp, purchase grounds and locate the camp. All Spiritualists in the State are requested to be present, if possible. All persons are invited. Good test mediums or singers who can be present are requested to correspond with us at once. This is to be the most important meeting ever held in Central Kansas.

J. N. BLANCHARD, Committee.

Spiritualist Meeting in Oregon.

The second Annual Grove Meeting of Spiritualists will be held at New Era, Clackamas County, Oregon, beginning Thursday, September 3rd, and holding until the 14th. Travelling speakers and mediums, and those living at a distance who may choose to visit the meeting, will find a hearty welcome.

The Board of Managers will use reasonable efforts to make the meeting both attractive and instructive.

Lillian M. Hunter, of Portland, considered by many to be the best organist on the Pacific Coast, will be in attendance to entertain the people with sweet music.

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Clackamas, Oregon, June 23rd.

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I, Wm. Soar, a malster of 20 years' experience—7 years in England and 13 in this country—hereby certify that I have made four lots of malt with Free's Malt Machine and new process, to use by the New England Malt Company, and find no difficulty in making as good malt as can be made from the same quality of barley, and the time required to do the work was from four to five days, the old way of making malt takes from ten to twelve days, Free's process taking less than one half of the time. WM. SOAR.

We, the undersigned, malsters and brewers, have examined the malt made on Free's Malt Machine, by his new process, now in use by the New England Malt Company, and it is as good as can be made from the same quality of barley.

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COMMONWEALTH OF MASSACHUSETTS, } SUFFOLK ss.
BOSTON, June 29, 1885.

Then personally appeared the above named Wm. Soar, Andrew Thoresson, and John Earnest Sturms, and made oath that the above statements by them subscribed are true, before me; WM. H. BAILEY, *Justice of the Peace.*

This machine and process, which can be seen in operation at any time, makes malt for about 5c. or less per bushel that costs 25 cents by the old way; about 9,000,000 bushels used annually in the States covered by the N. E. Company at a profit of 20 cents per bushel, would make an income of over $1,800,000 per year that can now be bought for $200—par value $100—full paid and unassessable. Over 3/4 of our best citizens are already stockholders, and the list is fast increasing. A California malt company has just been organized, taking in all territory west of the Rocky Mountains—over 1,000,000 square miles. Over half of the Pacific coast stock has already been taken, at $10 per share, and will advance to $15 soon. Any one can send $10 by express, draft or postal order, and get a $100 share full paid and unassessable. There is a good chance for any gentleman or lady to join the syndicate and have their expenses paid to California.

A New York Malt Company is organized and capitalists and others can now join the promoters on the ground floor by signing subscription lists at this office, or at No. 147 Broadway, New York. Also partners want'd to form other companies. "The more beer used, the less whiskey which is a benefit to the people. Pure beer, from pure hops and malt as a national beverage, promotes temperance."—*Tribune.*

Send for sample of malt made by our new process of manufacture, which is secured by patents owned exclusively by our companies, and has taken a gold medal in Europe and the first premium here. Diplomas may be seen and malt book with full particulars obtained at our office. Call and examine for yourself, and invest your money undertaken legally. Charles Malt Co.'s office is for the present with the New England until their large machine is done, after which in San Francisco. We have a contract with Gen. T. McLaughlin & Co., 120 Fulton St., Boston, to build all the machines required for the demand at a cost of abo t $10 00 00 each that will make as much malt as a malt house costing over $20,000.00. Hon. I. S. Morse, Vice Pres.; Andrew Wiggin, Treas.; Wm H. Bailey, Supt. New England Malt Company, J. W. PIKE, President, 194 Washington St., Boston, Rooms 33 & 34. Also, after July 5th, at U. S. Hotel, Newport, R. I.

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For the Religio-Philosophical Journal.

A Patch of White Violets.

BY EMMA TUTTLE.

Here in the door-yard, prim and old,
A patch of wild white violets grow,
Brought hither years, and years, ag)
By one no mortal may behold;

Because the maiden only stayed
A morning hour upon the Earth,
Planted a rose tree, joined our mi rth,
And hearing God call, quick obeyed,

Not breaking all companionship
With mortals when she passed from sight
To dwell in Heaven's more perfect light.
O! dearest creed of heart and lip!

The one small rootlet from the wood
Has flourished 'till a thousand blooms
Rise, spotless, from the earthy glooms,
A multitudinous sisterhood.

I rhyme not these sweet flowers because
I would parade a memory;
But by some inner sense I see
An angel, and would know the laws

By which we reach and take the boon
Of angel kinship when we yearn.
I would know whitherward to turn
To grasp the pleasure sure and soon.

Oh! fathomless immensity
Of law in which existence is!
Who compasses the mysteries
Of love's law-chained intensity?

Doubting its sweet continuance
Beyond this changeful land of tears
Into Heaven's glory-lighted years,
Life seems a mocking shadow-dance.

We feel that grand realities
Lie higher than our mortal ken.
Oh! for the glorious golden when
They melt from idealities.

When thought may go, direct and sure,
Claiming the kinship God decreed.
By similarity of need,
Cured of this blindness we endure.

How grandly patient we could be
If we could know, past fear or doubt,
That Justice will be brought about
Sometime in God's eternity.

That lives cut off, or blighted here
Will somewhere reach their full intent.
That Heavenward hopes are not missent,
Oh! it were peace to know it clear.

Ashes to ashes, dust to dust!
I lay the violets on your grave,
O'er which the tangled grasses wave,
And only know, "In God I trust."

Sense Impressions — Premonitions — Overshadowing of Coming Events.

I am not clairvoyant in my normal condition, and have only had visions on three or four occasions; but I have had, to me, curious experiences; I call them "sense impressions." I feel, and seem to see, spirit-presence and a picture of a person, as it were in the mind's eye, which comes so vividly before me that I can describe it. I feel that, if I were an artist, I could paint it, and am compelled to give a detailed description of the appearance—which is yet not an appearance, as far as objective presentment is concerned. I have given in all about twenty of such descriptions, as far as I can recall. I am quite conscious of what I am saying, but in every case, without exception, the descriptions have been recognised, and unmistakably identified. I have heard of mediums experiencing feelings of great coldness when spirits of the lower spheres have been present; on one occasion, I felt this deathly chill, and became conscious of a "presence" behind the gentleman who sat next to me: shudder ran through me. I described the appearance of the man, and then, with a feeling of horror, realized that he was holding a dagger over the sitter as if about to stab him. The description was instantly recognized as being that of a man who had attempted the life of the sitter, and then committed suicide. Riding one Sunday from Twickenham to London to speak, I felt nervous and low-spirited, and would gladly have gone the other way. I lay back, and closed my eyes, trying to stop thinking and feeling, when a small speck of light attracted my attention. I watched it gradually come nearer, growing larger and brighter, till when close in front of me it seemed to burst open, and a kind, benevolent face of an old man, with long beard and venerable aspect, gleamed out and looked upon me with a gentle, re-assuring gaze, and then slowly faded away. My lassitude and nervousness were gone; the lecture that night was one of the finest ever given through me.

Another and contrary experience was as follows:—I went to a meeting, feeling vigorous and hopeful, full of buoyancy and anticipating a successful evening. The moment I stepped into the hall, I was chilled; the chairman was stiff and cold, "an intellectual iceberg;" the singing lacked soul; the audience was "respectable," unsympathetic and precise: I was frozen. The lecture was a soulless effort, had been "ground through" me. I went home with a splitting head and feeling well-nigh broken-hearted, yet I was not responsible. I once made an appointment in America to attend a seance; as the time drew near I dawdled about, irresolute, disinclined to go; at last, disliking to break my promise, I hurried off, swallowed my disquiet, and reached the house about twenty minutes late. Afterwards I wished I had never entered the place, for the moment I stepped into the room the influence seemed to stifle me and it was more like pandemonium than a spiritual séance. Confusion, pain, contention, jealousy and ill-feeling were existing between the people present, and a most miserable time we had of it.

One would imagine, after so many successful descriptions and delineations, that I should feel confident and ready to sit, but it is not so. Whenever anyone says to me, "I should like to have a séance with you," I feel a strange shrinking and reluctance, which I can only overcome by an effort of will. I feel so empty, and quite unable, of myself, to give them anything, that I feel more like running away than sitting with them. It is a strange sensation. I know from past experience that success is possible, and probable under at all satisfactory conditions, and yet I have an unconquerable, nervous dread of failure. The fact is, so much depends upon the frame of mind and the condition of the sitter, and I have so little control over the results, than I am in terror lest unfavorable conditions should make success impossible, and frequently my very anxiety and morbid self-consciousness prevent successful results, but I think I am overcoming these tendencies somewhat now.—*E. W. Wallis in Medium and Daybreak.*

The University of Michigan.

To the Editor of the Religio-Philosophical Journal:

The University of Michigan has had its commencement exercises, and eighty-seven young Doctors of Medicine have got their diplomas, and one hundred and forty-one juvenile limbs of the law obtained the degree of Bachelor of Laws and are now fully fledged to make peace amongst the neighbors. The other degrees conferred are as follows: Bachelor of Arts, 27; Bachelor of Philosophy, 16; Bachelor of Letters, 11; Bachelor of Science, 7; Civil Engineers, 6; Master of Arts, 2; Mistress of Arts, 1. Some of the above mentioned "Bachelors" are "maids."

The class entered college 195 strong, but at commencement (which in the vernacular means the end) numbered 82. On the question of religion 32 are partly orthodox, as follows: Congregationalists, Episcopalians and Unitarians, 6 each; Methodists, 5; Baptists, 4; Universalists, 3; Presbyterians, 2. The non-religionists are 10; Agnostics, 2, and one avows himself an infidel, while in all probability one-half of the "churchians" are Spiritualists *in esse*, and nearly all the neo-religionists may possibly be spiritualistic philosophers in embryo. It will be perceived that out of the 82 there are but 32 who acknowledge themselves religionists and 13 who do not, and the religion of all the rest, or nearly one-half of the whole, is what no one can find out.

THOS. HARDING.

Georgia, Mich., June 26, 1885.

Mrs. A. L. Underhill—The Missing Link.

Mrs. Cora Daniels, a correspondent of the *Hartford Times*, gives that journal a graphic sketch of an interview with Mrs. Ann Leah Underhill at her home in New York, from which we extract as follows:

From no other hands than those of the Fox family themselves could possibly come a thoroughly accurate, straightforward and simple story of those marvelous incidents which for years made their name famous, and to supply that story Leah Fox Underhill has devoted herself. To this end, with letters, documents, journals, interviews with friends, data from strangers, and her own vivid and remarkable memory, she worked, in an enthusiasm which must always have animated her, and a judicial spirit which does not permit her to exaggerate, to give the reading public a plain, fair, true account of all that is material in the history of her family that will in any way illumine the subject or pour light on the minds of any who have been misled or mistaken. For many are the criticisms, stories, scraps, reports and articles about the Fox family which had no foundation in fact, and are neither countenanced nor admitted by them.

In this effort she has admirably succeeded. With the quiet simplicity of a child, the open frank, earnest style of one who has no aim but to "tell the truth, the whole truth, nothing but the truth," she has filled her book with events so interesting, so startling, so seemingly incredible, and certainly so unexplainable, in any practical or scientific way, that those alike who are personally unfamiliar with spiritual phenomena, and those who live as much in "the other world" as in this, will each find themselves breathless and eager over each narrative; and the general inclination will be to believe. One cannot help it! There is something in the atmosphere of the pages that carries conviction with them. One cannot feel it possible that any of these accounts, however strange, however out of all common reasoning, is a deliberate fraud. At any rate, we are sure the author truly and faithfully believes she knows to be absolute facts, what she states are facts; and argue as one may on the impossibility of the occurrence, still one must feel the sincerity of the writer. Of this I was convinced before I saw her; and now that I have spent a morning with her, I find myself even more certain of her truth. I found her at her own home, surrounded by every luxury and comfort, in the midst of books, beautiful pictures, an aviary of a hundred birds, and all the delicacies and graces of a charming environment. Her bright face with its thick mass of wavy dark hair, and her soft brown eyes looking straight into mine with a candid and searching gaze, won my respect and sympathy at a glance; and yet I half wondered why I saw nothing odd or mysterious about her; why, in fact, she was so much like other nice people. For with the idea of mediums, rappings, writings and clairvoyance is so often associated the notion of queer looks and strange dress and peculiar manners, that it was a surprise and a relief to find one of the original mediums in no wise eccentric.

"You know our name isn't Fox anyway," said she, after some allusion to the book. "No; it is Voss, and should be Voss now. But you know what the New York State Dutch is? A mongrel language, made up of half German, Hungarian, Dutch, English, and heaven knows what. Our ancestors came from Heidelberg, and were people of means and culture. Some of them retain the true name, Voss, but we, coming in among the Dutch of Rockland County, soon using the language, came gradually to be called Fox, and finally retained it for the family name. I speak of our family advisedly, since it has been so often claimed that we were nobodies, who were the lowest of the earth, ignorant, uncouth and poor. Now the fact is, that my father was always sufficiently well to do to educate his daughters in private schools, and it was well-known everywhere that my dear mother was a most remarkably intelligent woman.

* * * * * * * *

"I am having six copies of my book bound in purple velvet, to send to various people in Europe—among them Queen Victoria, the Crown Prince of Germany, Dom Pedro, and the Czar of Russia. What a sweep the great Truth has made since we first felt the little preliminary shock at the old house at Hydesville! That old house, which can neither be purchased for love nor money from its wealthy and respectable owner, Artemus Hyde, who has had inscribed over its narrow door, 'Here Spiritualism Originated in 1848.' Yet we were always confident that some great crime had been committed there! Thousands of chips have been cut off the floor of that house and carried away, and from one chip was extracted by a chemist three drops of blood. Do you remember the stained floor of Holyrood Castle? Well, our floor was stained through and through with blood in the same way. Nothing could wash it out."

Of their early trials, she said:

"But oh, afterwards! The fright, the torments, the agonies we endured, went beyond words to describe. One thing I do not say in the book—but we were driven so wild with the persecutions heaped upon us that we all got out our knees and vowed that if this disgrace and fear did not cease, we would all commit suicide and be buried together. Nobody on earth can ever know what horrors we experienced!"

"You are not subject to such disturbances now, I suppose?"

"Oh, no. Since I gave up my public mediumship I have lived very quietly and happily; but I think I have also partly lost my mediumistic power, although at times manifestations occur which disprove the idea. Supposing you were sick in the other room, and by some means had lost your voice. How would you be likely to call some one?"

"Why, I should rap on the bed or somewhere, I suppose," said I.

"There! you see?" she exclaimed. "What can be more natural? Of course you would rap, and to rap is the most natural thing a spirit would do, as long as it cannot speak."

"Yes!" here rapped out three strokes under my hand. I jumped. This was the beginning of raps all over the table, and on my chair, and taps on my knee by something or other, I don't know what. It was not Mrs. Underhill. She was not sitting up to the table. She was rocking in her chair. Pretty soon the table gave a jump, half its length to one side, and then half its length to the other, and then by means of the alphabet Mrs. Underhill read the raps, which informed me that a dear old aunt of mine was present and had touched me, and it rapped out her name, which was an odd one, Jerusha, and then gave the number of letters of her last name, and other details of identification, and finally a long communication which was particularly pleasant to read.

This ended the interview with this singularly gifted lady.

The Mormons.

There are indications that the Mormons think of leaving Utah to establish themselves in the Mexican State of Sonora. A large part of that State is occupied by the Yaqui Indians, who have never been entirely subdued by the Mexican Government, and last fall Brigham Young, Jr. and Heber T. Grant made a treaty with this tribe, and soon afterwards established a Mormon colony near Cruces. It is believed in Utah to be the purpose of the leaders of the Mormon Church to transfer their headquarters from Salt Lake City to this point in Mexico, and begin there the building of a city of refuge for the faithful who find that they must get beyond the reach of the laws of the United States. John Taylor, the head of the Mormon organization, is now seventy-seven years of age, but he found it necessary to make the long and arduous journey from Salt Lake to Sonora in the dead of winter to confirm the treaty made by Grant and Young with the Yaqui Indians. Within a few weeks the Mexican troops have gained a decisive victory over this tribe, and it seems likely that its power is broken, and if so the Mormon treaty cannot be of much value. The Mormons are now attempting to buy from the Mexican Government the lands which they tried at first to secure from the Indians. The Mexican authorities are disposed to act with some caution, as they know perfectly well the trouble the polygamists have caused in the United States. Indeed, they have informed the Mormons that the Mexican laws do not tolerate polygamy, and if they come there they must expect to be law-abiding. The Mormons are no doubt anxious to secure a place of refuge outside of the United States, but they may have some difficulty in effecting a lodgment in Mexico.—*Chicago Tribune.*

It is not generally known that Washington was the inventor of a plow, which was considered a marvel of ingenuity at the time.

The Pettibones.

Since the JOURNAL'S exposure of Pettibone and wife, numerous letters have been received giving further particulars of how they perform their tricks. Mr. J. Linegar of Mound City, Illinois, furnishes a lengthy and lucid account of their performances in his city. Space can be better used for other purposes than explaining Pettibone's methods, now that he is known to be an arrant fraud.

The evidence strongly indicates that he is wholly without medial power, and we can explain readily every trick he resorts to. He is an excellent penman, can write half-a-dozen different hands, has apparently attended a commercial college, and learned to draw pictures of doves, flags, etc., so familiar in exhibitions of specimens of work shown by such institutions. Little Rock, Arkansas, is the only point so far heard from where Pettibone succeeded in completely bamboozling sitters, though undoubtedly he numbers his dupes by hundreds, most of whom will never own up. Our esteemed friend and contributor, Samuel Watson, D. D., of Memphis, says he was cautioned by his spirit wife to beware of the Pettibones, otherwise he might have been placed in an awkward position.

We publish below some extracts from Dr. Watson's letter, also a word from Mr. Linegar. Dr. Watson says:

"I have read your exposé of Mr. Pettibone, and I wonder that he has not been detected before. I was present when the editor of the *Memphis Appeal* had a slate-writing séance, which to all appearance was perfectly satisfactory."

Mr. Watson then gives a description of some messages, drawings, etc., which were done so adroitly that he did not at the time detect their spurious nature. He then goes on to say:

"I am now gratified that Pettibone made a complete failure here. There were but few persons who came to witness his slate-writing. He and Mrs. Pettibone left rather suddenly for want of patronage. I am glad he visited your office and that you have demonstrated his tricks. I like your last issue very much. The sermon on the 'Development of Religious Thought' will do much towards enlightening honest, inquiring minds. It should be widely circulated. W. C. Waters's article on Beecher's Fourth Sermon on Evolution will have the same effect.

"I leave on Friday for Cincinnati to lecture next Sunday and the following Sabbath; then I go to Cassadaga camp meeting, and then to Neshaminy Falls for a week or more; then to Onset Bay, the 23rd of August, morning and afternoon; then to Look Out Mountain camp meeting the last week of August, and then home. It will be a laborious task, but my spirit friends tell me I must go, and that I will do good and be benefited myself. I must close as it is near the time of our afternoon meeting, where I shall repeat your Pettibone exposure. We have been having very interesting meetings for many months. Many of our citizens who have passed away, control and give us many things which, if adhered to, will do much good."

LETTER FROM MOUND CITY, ILL.

To the Editor of the Religio-Philosophical Journal:

Allow me to congratulate you upon your success in detecting H. Pettibone in his fraudulent independent spirit writing. The success of the cause of Spiritualism in the future depends greatly upon the elimination of frauds. They have already greatly injured Spiritualism, and have caused genuine mediums to be distrusted. Spiritualists in every community should watch as well as pray. They should organize and appoint committees composed of discreet men and women, who have the cause of Spiritualism at heart, whose duty it should be to thoroughly test all persons who come into their midst claiming to be mediums, who are not already known to be genuine; and they should refuse to patronize any one or recommend them in any manner, who will not submit to be tested by such committee. If Spiritualists will do this we shall soon be rid of all such pests, and honest mediums will be known and esteemed as they should be. Spiritualists who have witnessed genuine spiritual phenomena can more easily detect bogus mediums than the honest skeptic, who is investigating the subject. It is the duty of Spiritualists to protect the honest investigator and, as far as possible, prevent him or her from being imposed upon by these pests. True spirit phenomena is the greatest of blessings to mankind. It is proof positive that we live hereafter. Those who have witnessed genuine spirit phenomena have little or no doubt whatever that there is an after life. These frauds are calculated to throw doubt and distrust where we should have perfect confidence.

You gave a very good description of Pettibone and his wife. There should be something done in order to get the photographs of all such characters, and publishing them. Pettibone will no doubt after the storm has blown over and the matter of his detection been forgotten, come out under an assumed name and resume his nefarious work. If the RELIGIO-PHILOSOPHICAL JOURNAL and other spiritual papers could obtain the photographs of such characters as Pettibone, W. R. Colby and others who are going around imposing themselves upon the people, and publish them, every Spiritualist community would soon have a "fraudulent mediums' gallery," and they would be completely checkmated.

J. LINEGAR.

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

The preparatory work for the Ninth Annual Camp-Meeting at Onset, has been pushed forward with all possible dispatch, requiring the full strength of the whole Board of Management, to look after the different departments, and see that nothing needful should be omitted. The people have been pouring in for the past week in unprecedented numbers, until comfortable quarters are not easily to be found, yet all are cared for the best possible.

President Crockett and wife arrived on the 10th inst., and he proceeded at once to his post of duty at headquarters. Their home during the season will be at the Greenleaf Cottage, on South Boulevard. Among the arrivals at the Grove, we notice: Mrs. L. P. Danforth, Philadelphia, Pa.; H. W. Cornell, Belvidere, Neb.; Dr. J. V. Mansfield and Dr. A. S. Haywood, Boston, Mass.; Dr. Henry Slade, "United States"; J. H. Proctor, Vineland, N. J.; Wm. Hogan and Dr. P. L. Keyser, Washington, D. C.; H. W. King, New York.

The several places of amusement are ready to receive their patrons, who will be cared for with courtesy and dispatch. The enjoyments in the Bay are already being participated in by the thousands present, including yatching, rowing, fishing and bathing; of which all may take their full supply. Mother Ocean always holding open arms and full hands for all who will partake of her bounty.

Sunday morning, July 12th, opened as one of the finest days of the year so far, and with it were added fresh delegations to the large numbers already at the Grove,—coming by trains on the line of the Old Colony Railroad, and by boats from New Bedford, and by private conveyance. At 10 A. M., there was a Band Concert at the Auditorium, and at 10:30 Dr. F. L. H. Willis, of Boston, lectured. He contended that Spiritualism in its entirety is as high as the Infinite, and that as human souls we are capable of receiving only so much truth as we contain of the Infinite. The exercises were an hour and three-quarters long, and were listened to with the closest attention by the vast audience before him.

At 2:30 P. M., Miss Jennie B. Hagan was introduced by the President as the adopted daughter of Onset. She spoke upon the "Record of Life," after which she gave three improvisations upon questions presented by the audience, as follows: "The love of a mother;" "The home of the angels," and "The return of autumn." At the conclusion of Miss Hagan's poems, the President introduced the representatives of the two spheres, Joseph D. Stiles and Swift Arrow. This séance lasted fifty-seven minutes, reporting 102 full names and places of earth residents. The opening exercises of the camp have been all that the Management could desire. The lectures, singing and exercise of mediumship, listened to by larger audiences than ever gathered at this place on the first day of our meetings, can but assure the Management that their efforts for the good of the people are to be crowned with success.

The friends of the RELIGIO-PHILOSOPHICAL JOURNAL visiting Onset will find the paper on sale at Old Fan Cottage, and if they have not the money to pay for it, they can have it free.

H. Swain Moore, spirit artist from California, has located at Onset for the camp season.

A pleasing disappointment sometimes falls to most of us in our journeyings in earth-life, and one such seems to have met Dr. Willis in coming to Onset at this time. His health is such as to almost deprive him of active labors during the hot season, hence he has visited but very few of the numerous camp meetings in New England and had formed an idea that Onset, like most others, was nearly a village of tents, and supposed that it would be his fortune to be obliged to sleep in one. The friend accompanying thought, perhaps, it might do him some good to enjoy his feelings until he saw a really different state of things, so let the conversation change to different topics until they had left the cars and had arrived within the limits of the Grove, when the Doctor, noticing the lighted windows on all sides, asked the question:

"What village is this we are passing through?"

"Oh!" said the friend, "this is Onset."

"But where are the tents?"

"Well," said the friend, "they have but very few tents at this grove."

In a moment the knight of the whip sang out whoa! and alighting, the Doctor and his friend were shown into pleasant rooms with good beds and genial hearts to greet them at the cottage of Cyrus Peabody on South Boulevard, overlooking the waters of Onset Bay. Mr. Peabody gave his cottage the very appropriate name of Rest Cottage, the pleasing condition of which gave Dr. Willis a happy disappointment.

Sunday, July 26th, Mrs. Sarah A. Byrnes, of Boston, will speak at 10 A. M., and J. Frank Baxter at 2 P. M. The grand illumination of this camp will take place on Saturday evening, July 25th.

Onset, Mass., July 13, 1885. W. W. CURRIER.

Reading Thoughts.

Emile Deschamps communicates to "Le Monde Musical," of Brussels (1868), the following account of his own experience in psychometry: "If a man believed only what he could comprehend, he would believe neither in God, in himself, in the stars which roll above his head, nor in the herbage which is crushed beneath his feet....

"In the month of February, 1846, I travelled in France. I arrived in a rich and great city; and I took a walk in front of the beautiful shops which abound in it. The rain began to fall; I entered an elegant gallery. All at once I stood motionless; I could not withdraw my eyes from the figure of a lovely young woman, who was all alone behind an array of articles of ornament for sale. This young woman was very handsome; but it was not at all her beauty which enchained me. I know not what mysterious interest, what inexplicable bond, held and mastered my whole being. It was a sympathy subtle and profound, free from any sensual alloy, but of irresistible force, as the unknown is in all things. I was pushed forward into the shop by a supernatural power. I purchased several little things, and, as I paid for them, said, 'Thank you, Mademoiselle Sara.' The young girl looked at me with an air of surprise. 'It astonishes you,' I continued, that a stranger knows your name, and one of your baptismal names; but, if you will think for a moment of all your names, I will repeat them all to you. Do you think of them?' 'Yes, monsieur,' she replied, half-smiling and half-trembling. 'Very well,' I added, looking fixedly in her face, 'You are called Sara Adele Benjamine N——.' 'It is true,' she replied; and after some minutes of surprise she began all at once to laugh; and I saw that she thought that I had obtained this information in the neighborhood, in order to amuse myself with it. But I knew very well that I had not till this moment known a word of it, and I was terrified at my own instantaneous divination.

"The next and the next day I hastened to the handsome shop; my divination was renewed at every instant. I begged of Sara to think of something, without letting me know what it was; and, immediately, I read on her countenance her thought not yet expressed. I requested her to write with a pencil some words, which she should keep carefully concealed from me; and, after having looked at her for a minute, I, on my part, wrote down the same words in the same order. I had her thoughts as in an open book; but she could not in the slightest degree read mine, such was my superiority; but at the same time she imposed on me her ideas and her emotions. Let her think seriously on any subject, or let her repeat in her own mind the words of any writing, and instantly I was aware of the whole. The mystery lay betwixt her brain and mine, not betwixt my faculties of intuition and things material. Whatever it might be, there existed a *rapport* between us as intimate as it was pure.

"One night I heard in my ear a loud voice crying to me, 'Sara is very ill, very ill!' I hastened to her: a medical man was watching over her and expecting a crisis. That evening Sara had entered her lodgings in a burning fever; she continued in delirium all night. The doctor took me aside, and told me that he feared the worst result. From that apartment I saw the countenance of Sara clearly, and, my intuition rising above my distress, I said in a low voice, 'Doctor, do you know with what images her fevered sleep is occupied? She believes that she is at this moment at the grand opera at Paris, where she indeed has never been, and a *danseuse* gathers, amongst other buds, some hemlock, and, throwing it to her, cries, "That is for you."'

"The physician thought I was delirious too; but some minutes afterwards the patient awoke heavily, and her first words were, 'Oh! how beautiful is the opera! but why did that handsome girl throw to me that hemlock?' The doctor was stupefied with astonishment. A medicine containing hemlock was administered, and in some days Sara was well."—*Epes Sargent in Planchette, or the Despair of Science.*

The Spirits.

The Queer Manner in which Tables Talk to Clevelanders.

A city hall official, says the Cleveland *Plain Dealer*, who has in some degree the strange power of producing table manifestations, sat at a table alone with his hands upon it, and presently the raps began. He asked if there were spirits present, and was answered that there were.

"Will they spell out their names?"

Yes.

Calling over the alphabet slowly there came a rap when the letter J was reached, another at O, another at H, and another at N. Continuing, the name of an old friend was spelled out that the gentleman had not seen or heard of in twenty years, and did not know whether he was dead or alive.

"When did you die?"

"In 1873." (By raps.)

"Where?"

In a certain county in Illinois.

The official, remembering that the individual in question had a brother residing in New York State, wrote to him subsequently, inquiring if his brother John was dead; and if so when and where he died. He received an answer that John was dead; that he died at the place and time declared by the rappings on the table.

There could have been no mind reading about that. And if it was not the spirit of the dead friend that communicated who or what was it?

In a family residing on Woodland avenue a little girl was playing not long ago with a playmate from a neighbor's family. They were playing at a small center-table, and the little girls noticed presently that when one of them put her hand on the table it would lift up and down, and they finally called others of the family to witness the strange behavior of the table. After experimenting some time the little girl climbed upon the table, saying: "Now let's see if you can move." To their astonishment, the table began to move along the floor with the little girl on it. She jumped off, saying: "Now move yourself if you can." The table started off, moving across the floor, no one touching it.

"If you can move so well," said the little girl's mother, "move into the next room and kiss the baby in the crib there."

To their amazement the table started off, moved across the floor, through the door into the room where the babe was sleeping in the crib, and tipped up with its edge as close to the baby's face as it could get.

Now, upon what philosophy can this behavior of the table be explained? Without going any further into the phenomena of Spiritualism, or discussing what are put forward as higher manifestations, how are these elementary raps and movements to be satisfactorily accounted for?

At all events there is a field here for honest investigation.

A snake, four feet three inches long, was found a few days ago by a Boston teamster in a bunch of bananas which he was hauling.

Notes and Extracts on Miscellaneous Subjects.

An ordinary polar bear is worth from $900 to $1,000.

The farms of the United States are worth at least $1,000,000,000.

Of the 517 students at the University of California, 319 intend to practice law.

Russian flour has been offered by sample in the New York market for $6 per barrel.

The bills of General Grant's doctors are said to already amount to more than $100,000.

Ten thousand Protestant children are now attending Roman Catholic schools in this country.

A professional wild beast tamer uses electricity to subdue the animals when they are unruly.

The average duration of life in Russia is twenty-six years—the lowest of any European nation.

At some time in their lives Miss Cleveland, Mrs. Garfield and Mrs. Hayes were all school teachers.

The Salvation Army of England is to start an auxiliary branch under the name of the Salvation Navy.

Cotton cloth, the Fall River *Herald* says, has fallen to three cents a yard—the lowest price ever reached.

The German Government has ordered the preparation of engineering plans to connect the Rhine and Ems Rivers.

Dom Pedro, of Brazil, is the oldest living sovereign. He has reigned fifty-three years, or since he was six years old.

Italy and Switzerland are about to undertake the boring of the Simplon tunnel, which will form, when completed, the fourth tunnel route through the Alps.

The tropical castor oil plant is recommended as a cash crop of probable importance in Texas. Kansas castor oil beans sell in St. Louis at from $1.50 to $4 per bushel.

A current grape that has no seeds is grown to a very great extent in many parts of Greece, the annual product being 66,000 tons, of which the United States buys annually about 16,000 tons.

The Massachusetts State Board of Health, from recent investigations, finds that there is very little pure honey in the State. That sold in little glass jars is not honey at all, but simply glucose, with just a little of the honeycomb put in.

One of the present devices of the liquor sellers of Baltimore to demonstrate anew that "prohibition does not prohibit" is the loading of cocoanuts with whisky, and selling them at fancy prices in the prohibition districts of Georgia.

The medical adviser of the English government has reported against sending a cholera commission to investigate Dr. Ferran's inoculations in Spain. The belief prevails that England will not be visited this year by the epidemic.

Montana has over 92,000,000 acres within her boundaries, of which 70,000,000 are fine lands, suitable for agriculture or grazing. Nearly 20,000,000 are mountainous, but among these 20,000,000 acres are located some of the richest mining camps in the world.

The *Sanitarian* says: "Inasmuch as persons who have had cholera are not exempt from its recurrence, we are at a loss to perceive how inoculation, though it be with the true microbe, can have any prophylactic effect, however successfully inoculated persons may pass through the process."

Dr. Chibret, a French oculist, reports to the Academie de Medecine that having been obliged to remove a diseased eye from a young girl, he replaced it with one taken from a rabbit. At the time of his statement fourteen days had elapsed, and the eye had retained its vitality, and was doing well.

Signs are taxed 5 cents per letter every year in Cuba, and the ingenious Cuban does not put up a sign if he can help it, or else paints on it an emblem, as a boot, a trunk or a cigar. If words must be employed, it is not an uncommon practice to dash a daub of paint across the lettering, producing a legal obliteration, yet leaving an inscription that can still be deciphered.

"The Great American Desert," is a thing of the past. The quadrant which this "desert" once occupied on the map embraced the area now occupied by the States of Minnesota, Dakota, Iowa, Nebraska, Missouri, Kansas, Arkansas to the Indian Territory, "an area in total equal to nine New Englands." The grain product of this "desert" in 1880 amounted to 642,416,200 bushels.

The virtues of the hardy mountaineers of Switzerland are being sapped by drink. In the matter of brandy alone the population—which, all told, including women and children, numbers but 2,500,000—consumes 27,000,000 litres per annum, a litre being pretty well equivalent to an ordinary wine bottle. This is an average of thirty bottles of brandy to each adult male. Large quantities of wine and beer are also consumed.

The true landed aristocracy of the United States is composed of the red men. There are about 265,000 Indians, and their land reservations amount to about 175,000 square miles. Each Indian has, therefore, a little more than two-thirds of a square mile of land. The reservations of Dakota, Montana and the Indian Territory comprise 150,000 square miles, occupied by about 127,000 Indians, or less than one inhabitant to the square mile.

A lady of New York City, Mrs. Harriet Maxwell Converse, was adopted by the Senecas at the Cattaraugas Reservation last week. Mrs. Converse is the daughter of the late ex-Congressman Thomas Maxwell, of Elmira, who was adopted in 1802 by the Senecas because of his great friendship for Red Jacket. Mrs. Converse, his daughter, was received as the step-daughter of Red Jacket with all the ancient ceremonials of the Senecas.

The popular impression that great men's sons are seldom clever does not seem to be borne out by the facts. Senator Ingalls has a son who, it is thought, will be cleverer than his father. Oliver P. Morton's son bids fair to make his mark as a lawyer, and a son of Stephen A. Douglas is beginning to attract attention. John S. Wise is the clever son of a clever father, and young Breckenridge promises to keep alive the memory of his gifted father.

Two valuable colts were lately poisoned in Ohio by white snake root, *eupatorium ageratoides*. The disease known formerly as "the trembles," an affection of cattle, was caused by this weed. When eaten by milch cows the poison, to some extent, passes off with the milk, even when the cows have not been noticeably ill, and persons drinking it have sickened and sometimes died. The weed ought to be more generally known so that it could be shunned or exterminated.

Timber depredations on public domain are still carried on, with little effort on the part of the authorities to check them. Among others the Chinese in Placer County, California, are said to be cutting immense quantities of sugar-pine on government land. The trees are cut by them to be made into "shooks," and if their grain is not perfectly straight the trees are abandoned and other trees cut down. By this method great quantities of trees are felled and spoiled for any purpose.

Paper made in 1453 was recently examined by a gentleman who says that it is in the most perfect condition, strong, flexible, of a pearly white color, and on looking through it is seen a water mark, beautiful for its clearness and delicacy. The paper is as white as can be desired, and has a surface such as is not seen now. The question is, will a modern hand-made paper stand the test of an age of 400 years with equal results? The gentleman thinks not, owing to the presence of chloride of lime in the modern article.

Near Youngsville, N. Y., a large hawk swooped down upon a poultry yard, and seizing a hen, flew with it to the top of a neighboring tree. The hen made a great outcry, and before the hawk could kill it a swallow made a dash at the hawk, and worried it so that it released the hen and attempted to fly away. The hen fluttered to the ground and ran back to the poultry yard. The swallow kept up its attack on the hawk, and it was soon joined by other swallows. The courageous little birds surrounded the hawk, and assailed it fiercely, until the big bird dropped to the ground. The farmer on whose ground the conflict took place hurried to the spot. The swallows had the hawk on the ground and were pecking it mercilessly. They were so much engaged in the attack that the farmer walked within three feet of them before they discovered him and flew away. The farmer picked up the hawk. Both of its eyes had been picked out, and it was so badly hurt in other ways that it died in a few minutes.

Victor Hugo's Creed.

TRANSLATED BY ROW.

My soul drinks in its future life,
Like some green forest thrice cut down
Whose shoots defy the axman's strife,
And skyward spread a greener crown.

While sunshine gilds my aged head,
And bounteous earth supplies my food,
The lamps of God their soft light shed,
And distant worlds are understood.

Say not my soul is but a clod,
Resultant of my body's powers;
She plumes her wings to fly to God,
And will not rest outside His bowers.

The winter's snows are on my brow,
But summer suns more brightly glow,
And violets, lilacs, roses now
Seem sweeter than long years ago.

As I approach my earthly end
Much plainer can I hear afar
Immortal symphonies which blend
To welcome me from star to star.

Though marvelous it still is plain!
A fairy tale, yet history;
Losing earth, a heaven we gain;
With death, win immortality.

For fifty years my willing pen,
In history, drama and romance,
With satire, sonnets, or with men
Has flowed or danced its busy dance.

All themes I tried; and yet I know
Ten thousand times as much unsaid
Remains in me! It must be so,
Though ages should not find me dead.

When unto dust we return once more,
We can say, "One day's work is done;"
We may not say, "Our work is o'er,"
For life will scarcely have begun.

The tomb is not an endless night;
It is a thoroughfare—a way
That closes in a soft twilight
And opens in eternal day.

Moved by the love of God, I find
That I must work as did Voltaire,
Who loved the world and all mankind;
But God is love! Let none despair!

Our work on earth is just begun;
Our monuments will later rise
To bathe their summits in the sun
And shine in bright eternal skies.

THE NIAGARA FALLS PARK.

Since Hennepin first beheld it 200 years ago no natural object in America has been the subject of such deep and constant interest as has the great cataract Niagara Falls. Its literature, impregnated with the legends of the old Indian tribes, and full of the bloody struggles of the American pioneers, would fill volumes. From every quarter of the globe savants and sight-seers have swarmed to study its remarkable geological aspects, to measure and calculate its force and volume, and to gaze upon its glorious majesty and ineffable charms that painted canvas and printed page can portray but feebly, and that science is powerless to measure. Man has done much to Niagara if little for it. He bedaubed it with patent medicine advertisements; he stole what drops he could from the river to run the clattering wheels of money-making mills; he assembled great numbers of picturesque savages who, with mellifluous brogue sold beaded goods to the traveler, and let loose hordes of hungry hackmen. Happily a change has come.

When the Cantilever bridge was made to span the gorge below the falls, and the Michigan Central ran its trains over it east and west, we had for the first time a "Niagara Falls route," so long advertised by rival lines. This line ran its trains along the brink of the canyon, stopping them at Falls View, and for the first time the traveler got a satisfactory view of the falls from the train—a view not to be surpassed until he can suspend himself in mid-air over the seething caldron. All this increased travel to Niagara Falls, but vastly more increased travel *by* the Falls, as connection was made at Buffalo with the four-track New York Central, and the passenger went on his way without delay. The Michigan Central, with its "Niagara Falls route" and its sumptuous dining cars, flanked hackmen and hotels in more ways than one. Last winter, when the ice bridge spanned the chasm, train after train of delighted tourists halted at the Horseshoe fall, sped over the wonderful bridge and up the river's bank to Buffalo.

It is not probable the sordid appeals of hackmen and inn-keepers influenced the New York legislature, but rather that that body had in view, when it passed the Niagara Falls park bill, the wishes of the traveling public, emphasized by the practical teachings of the Michigan Central. Soon, on the New York side of the river, trees, shrubbery, fountains, and verdant turf will replace the unsightly structures now there, and the traveler will be incited to halt and freely wander, where now he is repelled.

When will our Canadian brothers over the border follow the example of New York? The Dominion government have talked of this international park business longer than we have. We have gotten through talking and gone to work. Will not Canada now do her part promptly and change her barren waste into a garden of the gods?—*Detroit Evening Journal.*

Nothing Made in Vain.

We are told that nothing was made in vain; but what can be said of the fashionable girl of the period? Isn't she maiden vain? Hood's Sarsaparilla is made in Lowell, Mass., where there are more bottles of it sold than of any other sarsaparilla or blood purifier. And it is never taken in vain. It purifies the blood, strengthens the system, and gives new life and vigor to the entire body. 100 doses $1.

The highest prize at the New Orleans Exposition for oranges was won by Massachusetts men.

Dr. Pierce's "Favorite Prescription" is not extolled as a "cure-all," but admirably fulfills a singleness of purpose, being a most potent specific in those chronic weaknesses peculiar to women. Particulars in Dr. Pierce's large treatise on Diseases Peculiar to Women, 160 pages, sent for 10 cents in stamps. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.

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I have been a periodical sufferer from Hay Fever (a most annoying and loathsome affliction), since the summer of 1879, and until I used Ely's Cream Balm, was never able to find any relief until cold weather, I can truthfully say that Cream Balm cured me. I regard it as of great value and would not be without it during the Hay Fever season.
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Do not waste your money and risk injuring your hair by purchasing useless washes or oils, but buy something that has a record—a remedy that everybody knows is reliable. Hall's Hair Renewer will invigorate, strengthen, and beautify the hair, restore its color if faded or turned gray, and render it soft, silken and lustrous.

The next orange crop of Florida is expected to be worth $2,000,000.

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Nota Bene, means Take Notice! That N. K. Brown's Ess. Jamaica Ginger conquers cramps.

President Cleveland prefers hot weather to cold.

Miss Lillie B. Pierce, the noted local elocutionist, uses Pozzoni's Powder. For sale by all druggists.

Americans have $125,000,000 invested in Mexican railways.

"100 Doses One Dollar" is true only of Hood's Sarsaparilla, and it is an unanswerable argument as to strength and economy.

Important Discoveries

facts: That the greatest evils have often had their rise from causes which were deemed, originally, of too little importance to occasion solicitude; and that fatal results proceed from the neglect of trivial ailments. Philip G. Raymond, Duluth, Minn., writes: "Ayer's Sarsaparilla cured me of Kidney Complaint, from which I had suffered for years." The transmission of a message over a

Telegraph

wire is not a more positive proof of the [illegible] current, than are pimples and boils [illegible] contamination of the blood, by impure matter. Albert H. Stoddard, 59 Rock St., Lowell, Mass., says: "For years my blood has been in a bad condition. The circulation was so feeble that I suffered greatly from numbness of the feet and legs; I was also afflicted with boils. After taking three bottles of Ayer's Sarsaparilla my blood circulates freely, and I have no boils or numbness." Like an

Telephone

is enhanced by the fact that it can be used to order Ayer's Sarsaparilla from your druggist. Dr. John Hoffman, Morrisania, N. Y., writes: "In all diseases arising from an impure and vitiated condition of the blood, there is no relief so prompt and sure as that afforded by Ayer's Sarsaparilla." Dr. A. B. Roberson, Chapel Hill, N. C., writes: "I wish to express my appreciation of Ayer's Sarsaparilla. I have used it in my practice, in Scrofulous cases, with excellent results."

Electric

shock, the pains of Rheumatism dart through the body. Rheumatism is a blood disease, and needs an alterative treatment. Charles Foster, 370 Atlantic ave., Boston, Mass., says: "Two years ago I was prostrated by Rheumatism. I tried a variety of remedies, with little benefit, until I began using Ayer's Sarsaparilla. This helped me, and, at the end of the fifth bottle, I was entirely cured." Miss A. Atwood, 143 I st., South Boston, Mass., says: "I have been ill a long time, from poverty of the blood and abscesses.

Lighting

up the faces, and relieving the sufferings of thousands. Ayer's Sarsaparilla has brought happiness to the homes of rich and poor alike. Mrs. Joseph Perreault, Little Canada, Harris Block, Lowell, Mass., is a widow; the only support of three children. Several months ago she was suffering from general debility, and was compelled to give up work. Medical attendance failed to do any good, but, by the use of a bottle of Ayer's Sarsaparilla, she has been enabled to resume her work, and is gaining strength daily. Use Ayer's Sar-

Ayer's Sarsaparilla.

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JOHN F. URADLEY, 44 Griswold St.
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Give the name and date of paper you saw this in.

Continued from First Page.

well put in; there may be a few more or less]. These two men will gaze into each other's faces—wan, thin, hungry, shivering, despairing—speech will have deserted them, silently gazing each other into eternity—more dead than living—one of them drops by the feet of the sole survivor of God's intelligent race."

Is not this picture grand? Is it not sublime? Is it not supremely ridiculous? and yet he adds, "These are the conclusions to which science conducts us."

This reminds me of an incident of my boyhood days. There lived in our neighborhood two brothers named Abraham and Samuel. I knew them well. Samuel was of a religious turn of mind, while Abraham was skeptical. Samuel finally joined the church and used his influence with his skeptical brother to do the same thing. He finally consented, but the preacher knowing him to be a skeptic in religious matters, put him to the test of a severe examination. He passed through many of the miracles recorded in the old testament, and every little while Abraham would ask, "Does Sam believe this?" Upon an assurance that Sam did believe it, he said, "I believe it, too, if Sam does." After passing the history of Jonaff and the whale he said, with some hesitancy, "If Sam takes that, I take it too." And when they came to the three Hebrews in the fiery furnace, he broke loose from the preacher and said: "Well, I don't care whether Sam believes this or not, I do not, and I have a notion to throw out the fish story also." I mention this not to speak irreverently of Bible narratives, but to illustrate my position with regard to many of the statements of science, whose teachings must be weighed in the scale of reason, without any allowance for the supernatural. I do not, care whether Samuel, Sampson or Solomon believed it, I do not take in all the stuff offered to us in the name of science.

"Not to the dome whose crumbling arch and column
Attest the feebleness of mortal hand,
But to that fane, most catholic and solemn,
Which God hath planned—
To that cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon supply,
Its choir the winds, and waves its organ thunder,
Its dome the sky."

If I were to indulge in cosmical speculations I would not represent the sun as a monster uttering the hideous groanings of an expiring earthquake; but I would say if it could sing as well as shine, we would have music such as mortal ears have never heard. Tyndall says, "the light of all suns and stars is in reality a kind of music propagated through the interstellar air." Kepler, the discoverer of the laws of planetary motion, believed in the music of the spheres. And may there not be music notes and octave bars somewhere in the realms of space between suns and stars where melodious sounds, rich and rare, may fall on ears attuned to celestial strains? Be this as it may, we know that sunshine is the fairest and purest thing in nature. The sun is the most magnificent object that comes within the range of human vision or the contemplation of the human mind. Its all-penetrating power is felt by all living things. It is the source of all terrestrial energies and the cause of all motion, from the floating atom to the rolling and shining worlds held in their orbits by the evenly balanced forces of attraction and repulsion as they are electrically positive or negative to each other.

This new philosophy which finds a balance wheel in electrical conditions between revolving bodies will, as a matter of course, be rejected by the wise men of our times; but the time will come when this will be recognized as the only conservative force in nature. Our earth will then not be regarded rocking upon the sea of its own tomb or plodding through the mire of ether to its certain destruction; but like a grand Ship of State riding upon a solar ocean, with sails spread to take the electric currents that flow out from the central magnet, and again return to make the balance of the wondrous machinery complete. These mighty tramways along which planets and their satellites move, are laid with perfect skill by a master hand. All this talk about the running down of nature's forces to a state of equilibrium and death is a reflection upon Infinite wisdom and Infinite power. While we owe much to the sun for our earthly comforts, the sun as a mighty monarch upon his throne receives his revenue from the earth as regularly as the government receives its dues from the custom house officer, and there is no chance for smuggling here.

In conclusion, we will look at some things that the sun does for us. Every wind and storm that sweep over the earth, are caused by the influence of the sun on different parts of the globe. The water is lifted from oceans and rivers by the rays of the sun, and carried to the upper and colder regions of the atmosphere, where it is condensed into vapor, formed into clouds, and on the wings of the wind is carried to the thirsty soil to nourish and sustain the growing vegetation. The power from the sun plows our fields, sows our seeds, reaps our harvests, grinds our grain and prepares all things to our hand for our support and comfort. The immense coal beds stored away in the earth that are now utilized to drive the machinery of the world, and to propel ships across the ocean and drive locomotives over continents have been produced by sunshine in pre-historic ages from immense vegetation, most likely before man could exist; but they were treasures laid up to supply the wants of the coming race. The fire that warms our houses and the gaslights that flash from our chandeliers are but sunshine at second hand without many intermediate links save the vast periods of time that have passed since these deposits were made. What supplies will come to the dwellers on this earth when these stores are exhausted we are not prepared to say. One thing is certain. There is an infinite power above all nature's forces, and an infinite will to control this power, and the grand harmony of revolving worlds in their magnetic and electric relations to each other will be controlled and directed in the future as it has been in the past, and a higher destiny may await all material forms as well as all intelligent beings who are in a state of progression toward a higher order of being and a vaster scope of knowledge.

The tropical gooseberry, which is cultivated in Florida, grows on a handsome tree from ten to fifteen feet in height. The fruit is rather smaller than the Siberian crab apple, and the shape a flattened globe. It contains one hard seed. The fruit is only moderately valuable, but the tree is ornamental.

In Cape Colony, South Africa, there are now 125 postal savings banks, which have a total of 29,461 depositors, with balances due them of $994,180. The system has been in operation there only eighteen months.

While digging holes for telegraph poles on the plains, seven miles from Merced, Cal., the workmen struck a stream of water within three feet of the surface.

Montreal is to have a botanic garden covering seventy-five acres.

AN ADIRONDACK MYSTERY.

[From the New York Evening Post.]

"Is there then no death for a word once spoken?
Was never a deed but left its token
Written on tables never broken?
Do pictures of all the ages live
On nature's infinite negative?"

—*Whittier.*

It is a very prosaic ruin, the crumbling foundation walls of what had once been a large dwelling, in a clearing in the midst of the great Adirondack wilderness miles away from any house. Meadows sloped down the mountain side to a distinctively beautiful lake, even in a region famed for its lovely mountain tarns, and beside it, though in September, hay-makers were curing the scanty mountain harvest. "The ruin has a history, however," said the legal friend who brought it to my notice; and on our return to the city he introduced me to Judge ——, one of the most honorable and efficient magistrates on the city bench, the present owner of the estate, who favored me with this most strange eventful history.

"Its early history," he began, "I possess only in fragments. It was built probably seventy-five years ago by Philip Rhynwood, a member of one of our oldest and wealthiest New York families, whose possessions in the neighborhood covered several square miles. I acquired it some twenty years ago. The simple account of my first visit with a view to purchasing, together with the experiences there one summer, of myself and family, will form the strangest tale you ever listened to. To begin with my first visit. We left the New York Central (Van, the owner, and I) at Amsterdam, and after traveling all day over the divide and along the banks of the romantic Sacondaga, drew up at sundown at Rhinelland. I will not dwell on the beauty of the scene opening up from it, since you are familiar with the region, but I thought it then, as I do now, one of the loveliest and most interesting nooks in the North Woods. Van had a man in charge, and there were cattle and sheep scattered picturesquely over the four hundred acres of clearing. The house without looked very much as it does now, but I confess the interior surprised me. The building, you are aware, is two stories and an attic, forty-two feet wide by thirty deep. Through the center ran a wide hall, on which the drawing room and parlors opened. This hall had a wide cushioned settee near the doors, and its walls were hung with portraits of Knights of Malta, said to have been chiefs of the order, the pictures, it was said, painted from life. The parlors were richly but strangely furnished. The carpet was of soft neutral color. The stiff, straight-backed chairs of mahogany were cushioned in red, as was an ancient sofa whose rich deep pillows were temptingly displayed; but the feature of the room was a large mahogany sideboard in a corner, richly carved, and gleaming with silver. The curtains throughout the house were really tapestry of a curious design, evidently from Saracen looms; and wherever it was necessary to loop them, deers' antlers were employed for the purpose. There were more 'knights' on the parlor walls, and I asked my friend to explain their presence there. 'That makes a curious story,' said he; 'they were the property of a mysterious German baron, who appeared here some years after the original proprietor left the place, purchased it, furnished it in the manner you have seen, and after living here quietly some ten years, disappeared as mysteriously as he came. But come into the chambers. These were all on the second floor, and as they figure largely in what follows, you must allow me a brief description. There were three front chambers, one on the right of the hall and two on the left, and an equal number in the rear, one being at the end of the hall, which we called the bar-room. These were furnished quite as richly as the parlors; the beds struck one for their extreme width and for the rich silken canopies, of the same stuffs as the tapestries that enclosed them. I should have stated that on the curtains, tapestries, and cushions were the richly embroidered arms, the Maltese cross, the pointed hood, and other symbols of the Order of St. John.

"We had a dinner that night worthy of the mountains—trout fresh from the brook, venison, lamb, peas, and crisp lettuce from the garden. Afterward we smoked on the porch, and saw moon and stars climb up over the mountains and mirror themselves in the lake below. When the time for chamber lights came, Van remarked that the maid would show me to my room. 'As for myself,' said he, with a slightly embarrassed air, 'I always take the parlor lounge.' I followed the maid into one of those great front chambers, crept into the huge canopied bed, and slept like Rip Van Winkle all night, not even hearing a mouse squeak. Next morning I came down late. Van was in the breakfast-room; the waitress was behind the urn; a man servant opened the door. All scanned my countenance curiously. 'How did you sleep?' Van ventured. 'Capitally,' I replied, whereupon an expression passed over their faces that puzzled me all day; it was the blank look that follows disappointed expectations.

"Well, I staid several days; we hunted, fished, drove through the woodpath to the village, and I was so well pleased with the place that I told Van as we drove homeward I would buy it. 'Did you hear anything either night you slept in that room?' he answered irrelevantly. 'No,' said I. 'Why?' 'Do you know,' he replied, 'that neither I nor any other person in that house would have occupied the room you did for a dozen Rhinelands? I slept there once—bah, such noises and people in my room all night. Why, the servants down stairs sat up the night through expecting you to rush in any moment half frightened out of your wits.' 'Well, Van,' said I, 'you interest me, but I think you're joking, or else you want to back out of the sale.' 'I assure you it's the solemn truth,' he replied, 'and you know I want to sell.' 'Then,' said I, 'you've given me the greatest possible inducement to buy; for my family and I have long been looking for a place with real live ghosts to experiment on.' 'You'll find them there,' said he; 'ask the mountaineers. You couldn't hire one of them to sleep on the second floor.'

"The transfer was made and the next June we went up to pass the summer at our new place. As witnesses and vouchers for the truth of the strange events that followed permit me to introduce the members of my household at that time—my wife, a New England lady, far removed from credulity or superstition; my son and daughter, aged twenty four and twenty, both having had all the advantages that the best schools could afford, and Frank, at least, much more skeptical than his mother or I could wish. The chamber-maid, Hattie, a rosy French Canadian, bold as Cæsar, and Tom, the burly coachman, also shared in our strange experiences.

"My daughter's room, and the room occupied by my wife and me, were in front, on the left of the hall; of the small rooms in the rear, one was empty, the other occupied by Hattie, the maid. Frank's room was opposite ours. Tom, the coachman, slept in the third rear room, at the end of the hall. The first signs of anything unusual appeared in Hattie. About a week after getting fairly settled, her mistress observed that she did not sing about her work as usual, and was growing pale and nervous. 'Why, Hattie,' said she, 'what's the matter? You don't look well. Are you ill?' 'No,' she replied, 'I'm not ill, but I haven't slept well for two or three nights.' My wife owned that she was startled by something in the girl's look and actions. 'What is it, Hattie?' she said kindly. The girl was loth to tell; at last she said with an effort: 'I know it won't hurt me, madam, but there's a lady walking about in my room at night. I can't see her, but I hear the rustle of her silk dress. She goes up to the window and I hear her tearing paper, as it might be a letter, to pieces. Then she goes to the stand and pours water into the basin, and washes her hands. Next I hear the closet-door open and she disappears. I know it can't hurt me, but it keeps me awake and makes me sick.' This girl, you must remember, had not heard that the house was haunted, and probably had never had a thought of ghosts in her simple mind. 'Well,' said my wife, 'you shall change and take the room next me, then you won't feel nervous.' She did so, and next morning declared she had rested undisturbed.

"A few days passed, and Tom, the coachman, was assailed. One July morning, after a long search, I found Tom sitting on a bench by the coach-house door in a musing attitude. 'Tom,' said I, 'what's the matter?' 'Nothing, sir,' said he. 'But there is,' said I; 'you look pale and frightened.' 'Oh,' said he, 'I don't like to tell ye; ye'll laugh at me.' I insisted. 'Oh,' said he, 'I've had such a night; my heart thumps yet. You know, sir, I hadn't taken a drop last night when I went to bed. Well, in the middle of the night I nearly fell dead with fear; my bed rose up and tipped me up. Bein' a clear, moonlight night, I hopped to the window and looked out, thinkin' some of the boys had played a trick on me, but sure, nothin' could I see. Then I thought I must have been dreamin', and leaped back to bed again, but the next minnit the bed rose up higher'n before and threw me, coverin' and all, flat on the floor. Oh, I was scared; my heart beat, an' I thought I should faint; but I seized my blanket instead, and ran out for the rest of the night.' We went to Tom's room, but found only the heap of clothes on the floor. As for Tom, nothing would induce him to pass another night in the house; he had his bed made in the coach house, and slept there while we remained at Rhinelands.

"My son occupied a room across the hall. The disturbances seemed to prevail only in the two small rooms in the rear. I asked if he had seen or heard any thing unusual. He said no, and laughed heartily at Tom's predicament, when related to him. But that same night he had the strangest experience of any of us. It was so singular that I asked him to write and sign a plain statement of the phenomena, which he did, as follows:

"'It was well on to midnight. I was sitting up in bed reading and smoking. A lamp burned on a little table by the bedside. Dash, the pointer, who slept sometimes in my room, sometimes in father's, was curled up on a rug near the door. Suddenly, without premonition, Dash got up, gazed fixedly at the door, and began slowly retreating from it, cowering, shrinking in terror, his eyes fixed on something that seemed to be advancing into the room. I saw nothing, but I solemnly affirm, and I was wide awake and in full possession of all my faculties—that I distinctly heard the rustle of a woman's dress trailing over the floor. The dog in his retreat reached the bed, sprang upon it, and with a cry of distress nestled down against my body. At the same moment the flame of the lamp was blown out as by human lips. With this the manifestations ceased, though others not so marked, were afterwards observed in the room which I continued to occupy.'

"I confess those things startled me somewhat (although as yet neither I, my wife, or my daughter, had personally been annoyed), and I made some private inquiries in the neighborhood as to what others had seen. Dunning, who had been in charge under Van, told me the place had an evil reputation all through the mountains. Summer visitors often drove out from the village, he said, to see the haunted house. His family were never molested on the first floor, but nothing would have induced them to pass the night above. Noises were heard there, footsteps, cries and groans, the crack of a whip, and what was worse there was an indefinable Presence, whose existence one was conscious of, though it never assumed tangible shape. The mountaineers are naturally reticent, and they seemed to have a superstitious fear of talking on the subject, especially the French Canadians, of whom there were many. Lou is the most intelligent, as he is easily chief of all. I therefore went to him and said, 'Now, Lou, I've heard queer stories about this house. Have you?' He said, 'Of course; I tried it there one night, and wouldn't sleep there again if you'd give me the whole property.' 'What do you mean?' I asked. 'I mean what I say,' he replied; 'I wouldn't sleep in one of those chambers for the whole house.' 'Now, Lou, you're a courageous man. Tell me why. What was it?' 'I ran out and stayed in the woods that night.' 'What did you hear?' 'If there 'a' be'n a coach and four rushin' over the floor, up garret, there couldn't have been more noise.' 'Did you see anything?' 'No; but I heard enough, and nothin' on earth would bring me to sleep above stairs again.' This or something like it was told me by all, old or young, whom I could induce to talk on the subject. As for the special crime that had entailed these ghostly visitations, I could only get vague traditions of a peddler having been murdered there, while some said that in the early days of the mansion a woman had been whipped to death in its chambers.

"From this time the manifestations became more obtrusive and annoying. A new experience befell my wife. She was coming into the upper hall one day just at dusk, when suddenly a whip was cracked violently over her head; a moment later she heard it in the small room opposite, and threw the door quickly open—to find nothing within. My daughter and I escaped the personal manifestations, but we heard the ghostly noises, footfalls, whispers, and the like, which filled the atmosphere of the second floor. At length one August night after we had all retired, pandemonium suddenly broke loose in the garret. At first we thought a heavy farm wagon was being drawn across the floor, then a cannon ball was dropped, and rolled in another direction, which was followed by a crash and clatter as of crockery falling. Of course, the men sprang from their beds and rushed to the garret, but we found nothing there but cob-webs, dust, a strangely-mounted raw-hide whip on a beam, and the red surcoat of the knights, with its silver cross before and behind, which had evidently belonged to our predecessor, the Baron. Next day we examined the garret thoroughly, tore up the floor, the ceiling. There was no mechanism by which such an uproar could have been produced.

"These occurrences were absolute facts, whether they can be explained by natural laws or not. We did not believe in the supernatural origin, but they were so tangible and annoying that we did not care to go back next season, and the house remained untenanted until several years after it mysteriously took fire one day and was consumed."

On the conclusion of the Judge's narrative I was invited into the parlor and presented to his wife, son and daughter, all of whom vouched for the truth of the tale as it had been related to me.

I heard a strange tale at the club one night of this same Philip Rhynwood—a tale hinted at, half told, leaving much to be conjectured—to the effect that, having become intensely jealous of his beautiful young wife, he built this house in the wilderness, furnished it like a palace, and having lured her to it one summer, held her there a prisoner—until she died of grief and despair.

This is a strange story for a nineteenth century audience, but the strangest thing about it is that (saving names) it is in all respects a true one.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of medial power, experiments in thought-transference, and manifestations of supernormal mental action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood.

Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

Every incident I have or shall relate, connected with my spiritual experience, I not only vouch for myself, but am ready privately to give names of parties, who are cognizant of the same, and whom I doubt not will fully corroborate my statements.

About the time "Spirit Voices" were being published in you valuable paper, I received a very friendly letter from a strange lady living in a town in this State, that I had never been in; the lady told me that she was a Spiritualist, but that her husband was not, although he did not oppose her in her belief. Several letters passed between us, and we were, I think, mutually pleased with each other. Finally she gave me an earnest invitation to visit her, her husband uniting in the invitation which also included my own husband; so one beautiful morning I started to visit my stranger friend, to remain a week, at the end of which time my husband was to come for me. I found the parties very pleasantly situated, occupying a lovely home of their own, surrounded by every comfort and luxury. I was worn out with the arduous labors of my profession (magnetic healing) and I need not tell you how soothing and grateful the quiet of that harmonious home seemed to me. As I was invited there more particularly for rest, I saw but few people at first, but after remaining a few days, and feeling rested somewhat, the evening before I left, my kind hostess wished to invite a few friends in to form my acquaintance, and requested me to allow my controls to use me on the occasion to give them something from spirit-life. All being strangers to me there, I felt fears that this, my first public séance, might prove a failure, but my spirit-guides bade me have no fears, telling me to make myself as passive as I could, and they would do the rest; so I consented.

Our host and his brother were fine musicians and they had also a friend, who was a professor of music. All of them kindly offered their services to enliven the occasion with their music. On the evening appointed, the large parlors were filled with friends, all of whom were either Spiritualists or investigators, and a more refined harmonious company could not have been found. The séance was opened with music, the professor playing the piano, and the brothers accompanying him upon the violin, and I think, flute also. The music, indeed, was entrancing, and it was not long before my controls took possession of me, first giving an address by one of my controls (claiming to be a minister who had passed on from New York City) which the friends pronounced very interesting. After more music, my little Indian control, in her broken language described spirits belonging to the friends present, requesting at each description that the party should say whether the spirit was recognized by them. Nearly every one present received some communication, description or name of friend who had passed on. In passing around the circle, I was made to stop in front of a gentleman, and my little guide described an old lady, seemingly over 80 years, small, and leaning upon a cane; after giving several things peculiar to her character, disposition, etc., the gentleman arose, and said that the description was an accurate one of his mother, but that she was still in the form, he having heard from her only a few days before, and she being then in good health. This to us all seemed very strange, particularly as this little control had never before described any one in the form. I was greatly annoyed by the circumstance, and was almost ready to say I would never again give myself up to spirit control. We had promised to call at this gentleman's house on our way to the cars the next morning, so we started somewhat earlier, stopping there on our way. What was our surprise to find the gentleman preparing for a journey; they informed us that the night before while they were at the séance, a telegram was brought containing the news of his mother's sudden death. As the house was locked up the message did not reach them till that morning, and he was about to take the next train for his old home. He remarked that he had often conversed with his mother on the subject of spirits returning, she being very skeptical, but assuring him if such a thing were possible, she would surely return. CLARA A. ROBINSON.

3250 Prairie Ave.

Onset Camp Meeting—Birthday Greeting to Mrs. W. W. Currier.

To the Editor of the Religio-Philosophical Journal:

On the evening of the 14th of July, some twenty persons met at Old Pan Cottage, with no planning of its inmates, to tender their congratulations to Mrs. Currier on her 58th birthday. At first she took them for chance visitors, but as more came in their purpose was known. Charles Sullivan called them to order by a few fit words, and Dr. Richardson, Jennie Hagan, G. B. Stebbins, and Col. Crockett gave their testimonials of regard and respect for the life of a woman ever ready in good works and practical usefulness, and ready too, with wise and kindly words of counsel and sympathy—a help and cheer to many.

Frederick L. H. Willis excused himself on account of hoarseness after the day's effort, yet afterwards spoke briefly. These speeches, music and curious tests by J. D. Stiles, filled the evening until about ten o'clock, when Mrs. Currier responded in a few words full of feeling and meaning, and the company left. The absence of Mr. Currier was regretted, but it was known that he would soon be here to learn of the gathering, and so enjoy it. They are among the pioneers of Onset, counted on as reliable and useful.

I reached here yesterday, heard an excellent address from F. L. H. Willis, and another to-day from Jennie Hagan, graceful in expression and earnestly thoughtful, and sincere, both in its prose and in its improvised poetic portions. The meeting opens well and the weather is delightful. I sit by an open window looking out on the blue bay and its green islands and rocky hills, and the soft air is cool and fresh as it comes across the water. We stay about a week, and I am to take part in the next Sunday's meetings, when thousands will come by cars and boats if weather favors. Yours truly,

G. B. STEBBINS.

Onset, Mass., July 15th.

The "Mad Cure."

An old physician has discovered the wonderful potency in madness when scientifically induced in a patient. He says:

"But the most striking case of my life, was that of a woman who had not left her bed for several years. She ate well, she slept well, her pulse was reasonably regular. But every few days she would send for me in great haste, and I would go and make a slight change in the bread pills on which I was keeping her. Finally I got tired and decided to try heroic treatment. So after hearing her story, I began to laugh heartily. I looked on her and then I began again. I kept this up for a considerable time, and she kept getting more and more angry. She wanted to know what was the matter. I told her that I was laughing at her. The idea was so ridiculous to me that she should lie there day after day and pretend to be sick. 'Why,' said I, 'there is nothing in the world the matter with you but laziness.' I called her every thing I could think of in this line. Finally she became so angered that she sat up in bed. I kept on. She finally reached for her shoe and threw it at me, ordering me to get out of the house. I pretended to get angry at that, but kept on with my abuse. Then she jumped up and seizing the broom she drove me out of doors. She had not been on her feet before for years and of course was somewhat weak, but she was able to walk and she needed some such effort as this to arouse her. She was a well woman from that moment. She never took to her bed again. Can you tell any thing more wonderful than that connected with faith cure?"

A religious enthusiast in Georgia imagines that he is John the Baptist, and insists on having his head returned. An old deacon has volunteered to put a head on him.—Pittsburg *Commercial Gazette.*



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Testimonial of a Boston lady.

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